A

Memorandum to *London*,

Occasioned by the *Pestilence* there begun this present year MDCLXV, and humbly offered to the *Lord Maior*, *Aldermen* and Commonalty of the said *City*.

By GEORGE WITHER.

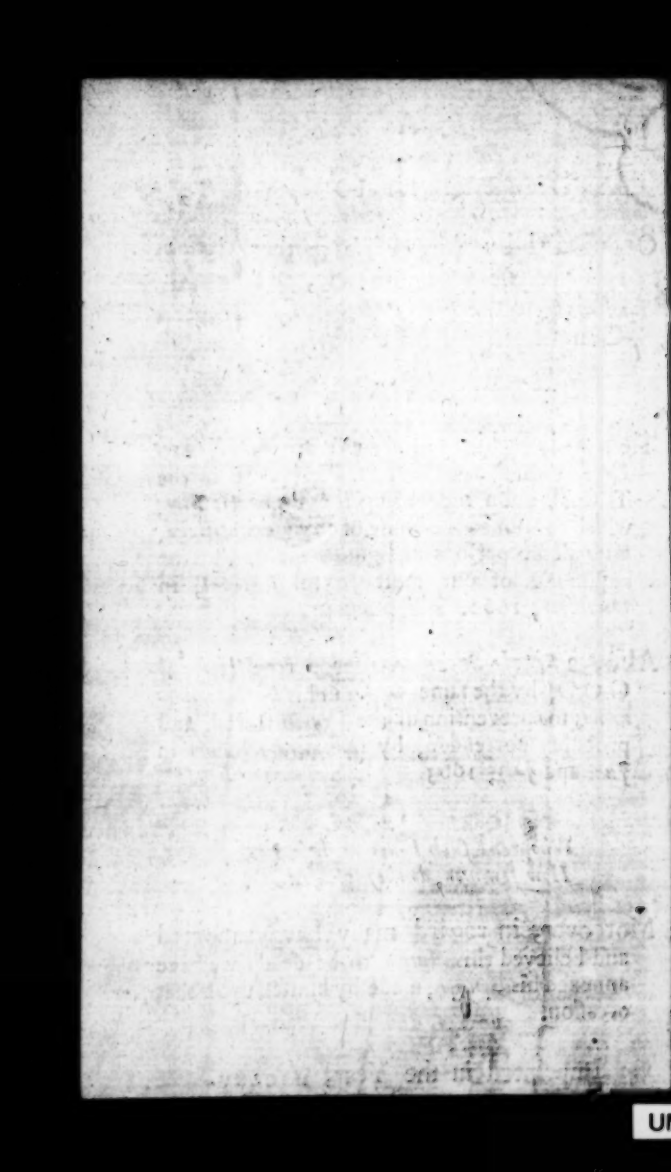
Thereto is by him added, a *Warning-piece* to *London*, discharged out of a Loophole in the Tower, upon meditating the *deplorable Fier*, which consumed the house of an *eminent Citizen*, with all the persons and goods therein, at the beginning of our most Joyful *Festival*, in *December*, 1662.

Also, a *Single Sacrifice* offered to *Almighty* GOD, by the same *Author* in his *lonely confinement*, for prevention of the *Dearth*-feared, and probably portended, by *immoderate Raines* in *June* and *July*, 1663.

Qui's Legit hæc, &c.
Who read such Lines as these?
How few men, do they please?

Moreover, in regard many have reported and believed this *Author* to be dead; we have annexed his *Epitaph*, made by himself upon that occasion.

Imprinted in the Year, MDCLXV.



A Seasonable Memorandum

Humbly tendred to the City of LONDON, the Lord *Maior*, *Aldermen*, and the whole Commonalty thereof, by occasion of the *Pestilence*, begun this year, MDCLXV.

By their Old *Remembrancer*,
GEORGE WITHER.

THe *Psalmist*, when he saw *Truths* foes grow strong
A while resolved to withhold his Tongue
Ev'n from *Good words*; (as I have often done)
But, in his heart, *New-musings* then begun
To muster so, that, he was forc'd to break
His resolution, and his thoughts to speak.
So fares it now with me; and I must do
That which my *Mover* hath inclin'd me to:
Vouchsafe it hearing, and GOD *be my speed*,
For, it concerns you, and deserves good heed.
This, now commencing, is the fourtieth year,
Since first, the greatest *Plague* that raged here,
Within our time, was sent for our correction,
To scourge us, with a *Pestilent Infection*,

That, GOD's *intention*, being timely heeded
We, by *Repentance*, might have superseded
Those following *Judgments*, which have ever since
Inflicted been, for our *Impenitence*;
And, are still multiplying, as if from
GOD's quiver, *Sharper Arrows* were to come.

That *year*, I having lived, till the *Sun*
Had thrice twelve times, quite through the *Zodiack* run,
Consider'd I had spun out half that time
Within your Walls, and might be one of them
For whose *Transgressions*, that sharp *Visitation*
Came to *destroy*, or work a *Reformation*;
And, thereupon (without constraint) intended
To wait on God, where I had him offended;
That, if to spare my life, vouchsafe he should,
I might as truly serve him as I could,
By heeding both *his Actings*, *and our own*;
And making those things unto others known,
Which I should then observe, might best promote
His *honour*; and from being quite forgot,
Keep that upon *Record*, (though to our shame)
Which might hereafter, glorifie his *Name*.

During that *Plague*, not one night, all the while,
Remov'd I thence, the distance of one Mile,
Or shuned either *person*, *place*, or *sight*,
Which, me, experimentally then might
Acquaint with any thing, whereby to learn
My *Duty*, or what would my *work* concern;
By which means, I found reason to confess
(As *Job* in his probation did profess)
That, I, who heard of GOD, but by the *ear*,
Before that time, then, *saw him* as it were;

And

And, had ſome things, likewiſe, to me reveal'd
Which were from many wiſer men conceal'd;
So that I both foreſaw, and then foretold
What many thouſands did fulfil'd behold
Soon after: yea, moreover, ſome of them
Who, many years, my *Cautions* did contemn,
(And ſcofft at my *Predictions*) juſtifi'd
That, which in times paſt, they did much deride.
But, in their *old waies*, moſt men did proceed
As if they took a very little heed,
Of any thing, paſt, preſent, or to come, (Doom.
Which might preſerve *Peace*, or prevent their
What I then *ſaw*, and *foreſaw* would befall,
I did record, in that which I did call
BRITANS REMEMBRANCER; and have not
Regardleſs, what *tranſactions*, here were ſeen (been
During those *fourty years of Provocation*,
Wherein, GOD's *Spirit*, by this Generation
Hath greeved been. Of that large *Premontion*,
At leaſt four thouſands at the firſt Impreſſion
Were publiſht through theſe *Iſlands*, to prevent
What ſeem'd at hand; and, to the ſame intent
In *ſeveral modes*, at ſeveral times before
This preſent day, five times as many more
Premonitory hints, whereon enſue
As mean effects, except among thoſe few
For whoſe ſake (*next his Sons*) GOD, yet hath pity
On theſe three *Nations*, and on this great *City*,
Though they have ~~protected~~ and oppreſt
Thoſe, in whoſe *Weal* their *welfare* doth conſiſt.
But, this comes not within the *Creed* of many
Nor can be poſſibly believ'd of any,
Whom *Pride*, *Self-love*, and *Ignorance* bewitches
Either with dotage upon *Pleaſures*, *Riches*,

Or *Power exorbitant*; because no *Grace*
Can get admittance, where those fill the place,
For, these, are part of those things where withall
The *Devil* tempted *Christ*; and they who fall
By not resisting him in that temptation
Are drawn, at last, to yeeld him *adoration*
(Though peradventure they perceive it not)
And, when he that advantage once hath got;
It is not in the power of any one
To dispossess him, bud of GOD alone.

Judgements and *Mercies*, in the common mode
Move not without th' immediate hand of GOD,
Or, some *impulses extraordinary*
When from his *Dictates*, wilfully they vary.
The most *Convincing Truths*, make them but mad-
They, to the *wisest Charmer* like the *Adder*, (der;
Still stop their ears; and them he works upon
No more, then if he Sung unto a *Stone*.
This renders these more brutish then a beast
By whom CHRIST is but formally profest:
For, *Beasts* will shun the dangers that pursue them;
Meet those who feed them, when their meat they
shew them;
Know their *preservers*, yea return them too,
Requitals, in their kind, for what they do:
Whereas *vesorted men*, even when they may
Perceive themselves beleagured ev'ry way
With mischiefs; although plainly they may see
That their Endeavours unsuccesful be
In spight of all their *policy* or *power*,
And, God, Avengments threatning every hour
By *Prodigies*, and by *Events*, that from
No mortall hand, to cross their hopes can come,
They

They either look on them as casualties,
Or, them not to concern, in any wise:
Then, with full sailes, run head long on that *Rock*,
Which is in view; at their good counsel mock,
Who tell them lovingly, how to avoyd
That, whereby, they shall else be quite destroyd,
If they *proceed*; or, cast an *Anchor* where,
They, now in hope of Preservation are:
And, if these be not *madmen*, there are none
In *Bedlam*, where we hear is many a one.
Ev'n as a nice and *wanton Appetite*,
Longs after *Kickshaws*, and takes more delight
In dishes made up of they know not what,
And not so wholsome, as plain solid meat;
So, most men, with *Expressions* are best pleas'd
From whence, *one sentence*, hardly can be squeas'd
Which well consider'd, any way conduces
To *civil manners* or to *pious uses*,
Though you should strain out all, that every word
For *Caution*, or *Instruction*, might afford.
To all such true *Phanaticks*, this will seem,
To be perhaps, of very small esteem,
Because, it speaks plain sense, and is not deckt
And trim'd up with such gawds as they expect.
Yet this, & those strains which they much dispite,
May be a means to make some *fools* more wise.
GOD promis'd to his *servants* long ago,
He would upon their *Children*, shed forth so
His *holy spirit*, in the later ages,
That they should be inspired with presages
Of things to come; and (to his *Name* be praise)
This we have seen accomplisht in our daies.
Strange *Visions* have appear'd, *Truths* are foretold,
By men and women too, both young and old,

Which (though to carnal men vain dreams they ſeem)
With ſuch as know God, they have more eſteem,
And will appear to be his *Diſpenſations*;
As proper alſo, to theſe Generations,
As thoſe, which were diſpenc'd in ages paſt,
Unto the *Jews* at firſt; or, at the laſt,
When, as phanatik, and ridiculous,
Their *Prophets* to them ſeem'd, as ours to us.
For, oft by their *Inſpirer*, they were moved
To *Speak* and *Act*, what was by few approved;
Sometimes, to perſonate, what was abhord,
Or ſeem'd not with *good manners* to accord,
Ev'n in their Judgements, who appeared then
The *wiſeſt* and the moſt *religious men*;
Eſpecially, when God impos'd on ſome,
Things to be *ſignal* of what was to come.
But, all his *Diſpenſations* heretofore,
And now in uſe (or whatſoever more,
Shall be hereafter) ſcarcely will ſuffice
To make us, in theſe doting ages wiſe.

God, hath omitted nothing to recal us
Or, to prevent that, which may elſe befal us;
For every *year*, and upon each *occaſion*
That did occur (to cauſe a perturbation
Or breach into our *Peace*) he moved ſome
So zealous of our welfare to become,
That they their own peace have oft hazarded,
(And loſt it too) by things endevoured
For our avail; yea, though their pains and coſt,
(As to themſelves) was likely to be loſt
Purſu'd their Aime, ſometimes, by *general*
Precautions, which did much concern us all;

And

And, otherwhile, by memorizing that
Which in *particular* seem'd to relate
To *Persons* or to *Places*, as it best
Might bring advance to *publick Interest*:
Forewarnings have by GOD vouchsafed been
To you by others, (as they cause have seen)
Who seem'd to come with more authority
And trusted with *Credentials*, whereof, I
Unworthy am; But, whatsoever they
Or I appear, that, which I have for you
Prepared by Gods help, I offer now,
In hope, it will be heeded somewhat more
Then that, which hath been tendred heretofore.
This *year* his former *Judgements* GOD repeats,
And, once again, your *sinful City* threats
With *Pestilence*. He, over us doth shake
A dreadful *Rod*, wherein I nouce take
Of three sharp twiggs; and he above knows whether
They shall be singly felt or all together, (ther
Because, he onely knows what will be done
To stay that, which already is begun,
And keep out those two, which your City threat,
But, have not yet got entrance through the gate.
London, I fear, unless thou take more heed
In what Course thou hereafter dost proceed
(Although that God's *Long-suffering* towards thee
Continues yet) at once, with all the three
Thou shalt be scourg'd: for mockt, GOD will not be.
I am resolved therefore, whatsoever
May be the Consequent of my endeaver,
Now to proceed in what he moves me to,
And, I in duty am oblig'd to do;
Because, though my Good will you should abuse,
Your faults, my negligence would not excuse,

Who, look for my reward (if any due)
From him, whose work I do, and not from you.
My first *Memorials*, in their *Title page*
Hold forth an *Emblematical presage*;
Besides much thereby *verbally* expresst
(Relating to the *plague*, which doth infest
Your City now) which worth the observation
May be, in every such like *Visitation*,
And might have had, if heeded, good effects
(Which have been lost by manifold neglects)
And still may, were things better thought upon
Which thereby, are advised to be done.
But here, to adde that, will spend too much time,
And therefore, I referring you to them,
That, now will prosecute, which more then *Reason*
Perswadeth me, is at this day in season.
Your *City*, I have lov'd and honored,
And, no less now, then heretofore I did,
For, GOD hath made it, the most honour'd place
That is within these *Isles*, or ever was;
He hath inrolled, and renown'd her *Name*
Among the Cities of the greatest Fame,
That either are, or were below the *Sun*
Since men to dwell in *Cities* first begun.
Large *Pledges*, he upon her hath bestown
Of his *especial Love*; some favour shown
Vouchsaf'd to few of them; and such a measure
Hath stored up in her, of his *hid treasure*,
And intermixt, from time to time, so often
Mercies and *Judgements*, hardned hearts to soften;
So in *Long-suffering*, also doth persevere ver)
(Though we are at this day, grown worse then e-
That I perceive in her a *Seed* and *Root*,
Which to his Glory shall bring forth good Fruit

In

In his due time; and this inclineth me
To ſend theſe *Memorandums* now to thee,
Intending in thy *Sickneß*, here to ſtay
Once more, when thy *falſe-lovers* fly away;
And in, or near, thy borders, to remain
Till GOD reſtores thee unto health again;
Or, till by being quite deſerted here,
I ſhall be forc'd to ſeek my bread elſewhere;
Of which I dreadleſs am: For, I depend
Upon that powerful, and moſt faithful friend
Who hath preſerv'd me often ſince my birth,
From worſe things then *War*, *Peſtilence*, & *Dearth*.
Phyſitians, and all elſe, who ere they are
That, of *Sick perſons* undertake the care,
Do challenge and ought alſo to aſſume
(Though them, it may be it will misbecome
At other times) a freedom to ſpeak ſo
And, and as occaſion moves them thereunto,
To act what's pertinent to their diſeaſe
In way of *Cure*, although it may diſpleaſe.
I may, and do, as juſtly challenge now
(Since neighbour like I mean to watch with you)
Like Liberty; and will be bold to tell
That which I know will help to make you well,
Although, therewith diſpleas'd, you froward be,
Harſh words for my good will return to me,
And rage like thoſe, who ſeem to looſe their wits
When they are in their *Peſtilential fits*:
For, I ſhall ſober be, though ſomewhat ſad,
To ſee thoſe, whom I would keep tame grow mad.
And you I hope, what ere I ſhall now be ſaid
Will patient be, when well my words are weigh'd.
Conſider well (for now high time it is,
That you and all men ſhould conſider this)

I say, consider how you have improved
GOD's Mercy since his Judgments were removed;
How, that provoking sinfulness abates,
And, that Abhomination which God hates:
Nay well consider if it be not more
Abhominable, then it was before.
I fear it much, and ev'ry day this fear
Increaseth by what I do see and hear;
For, since I knew the world (which I have known
And heeded, till an old man I am grown)
I never heard this *Nation* so defam'd
As now of late; and sins not to be nam'd
By modest men, with so much impudence
So often acted with so little sence
Of *manhood*, nor with such impunity
By persons of no vulgar quality.
Both old and young men, high, low, rich and poor,
Out acted have transgressors heretofore;
Children are left so loose to speak and do
What their corruption doth incline them to,
(And ill example teach) that if their course
Continue long, we shall at last grow worse
Then *Sodom* and *Gomorrah*; which GOD knows
I do not mention (as some may suppose)
To scandalize this *City* or this *Nation*
But to provoke them to a *Reformation*.
To that intent, (so far forth as it shall
Concern this *City*) speedily let all
Who are in power, with prudence and in love
The strength of their Authority improve
Them to indulge and keep from violence,
Whose conversations are without offence;
And, by their executing of the Law
In purity, strive to keep those in awe

Who

Who either ſhall malitiouſly tranſgreſs
(By an infringment of the *publick peace*)
Or wilfully *commit*, *abet* or *teach*
What, of the *Moral Law* may be a breach.
That nothing may by you be done unto
Another, which you would not have him do
To you, if in his caſe; ſearch what you find,
That may on you be charged, in that kind,
And heartily repent it. That, moreover
You may faults, which will elſe lye hid, diſcover;
Conſider, whether you have not with gladneſs
Inſulted over men oppreſt with ſadneſs.
Afflictions heaped up, upon Afflictions,
Or, added Cruelty to due corrections,
By ſeeking more to ſatisfie your Luſt,
Or Vengeance, then to execute what's juſt
For *Juſtice ſake*; or elſe, to pleaſe their Foes,
Condemned *Innocents*, their lives to loſe.

Your waies examine, & ſearch out what crimes
You have of late, more then in former times
Been guilty of: As, whether you have been
Or not, defiled with that ſcarlet ſin,
Which in times paſt your *City* did abhor,
As being a *peculiar* heretofore
Of that *Malignant City*, where the Whore
Beſtrides the *Beaſt*: be heedful alſo, whether
It be not partly, or elſe altogether
His *work*, to be in cruelties delighted;
To ſee meek, honeſt, harmleſs men diſpighted
For *Conſcience ſake*; inhumanly exil'd
Husbands from wives, the parent from the child
Impriſon'd to the looſing of their lives
Their little Children, their beloved Wives,
And their whole Families expos'd thereby

To that unspeakable extremity
Of wants and sufferings, which no flesh and blood
Can bear, without immediate help from GOD.
Whose *will* is thereby wilfully withstood.
And why all this? not for transgressing Laws
Of GOD or *Nature*, but alone, because
These could not condiscend the world to please
By an infringment of their *consciences*.
Heed what this may deserve, if you desire
To stop the *Plague* begun; lest else the fire
Which may be kindled in your habitations,
Do quite consume them ev'n to their foundations.
For, GOD, of his *Prerogatives* is Jealous
To vindicate all those he will be zealous
Who suffer for his sake, although perchance
They may be blamable through *Ignorance*,
Or other, humane frailties; for, where he
Sees *Faith* and *Love*, their sins he will not see.
As for their *Persecutors*, though he may
His just Avengments, for a while delay,
The patience of his people he doth mind,
And, they who shew no *mercy*, none shall find.
Examine, whether since you made your peace
With GOD, the renovation and increase
Of wilful sins deserved not renewing
Of Plagues removed, and of worse ensuing.
It is not without cause, that God now hath
Such complicated Judgements, in his wrath
On *thee* and *thine* inflicted, when grown great
In *hopes*, thou thoughtst thy happiness compleat:
Nor is it hidden from thee altogether,
For what sin, GOD sends *this*, or *that plague* hither?
In truth, all Plagues are due unto each sin
When with *Impenitence*, persisted in,

Yet,

Yet, frequently the ROD's wherewith we are
Corrected, shew forth in Particuler
What we offended in. For *Superstition*
Was *Gideons* Family brought to perdition;
King *Davids* pride, made manifest in him
By numbring of the people) brought on them
A *Pestilence*: GOD visited the earth
For wilful breach of *Covenants*, with Dearth;
And (as to *Zedikiah* and to *Saul*
It did for that provoking sin befal)
The chief offenders and their Children too,
Stand liable to death for sinning so.
Oppression, *Cruelty* and *Idolizing*
The Creature (or things of our own devising)
Have been chastiz'd with *servitude* and ~~fear~~, woor
And, when *Will-worshipings* imposed are
On others, with inhumane violence,
Injustice acted with such impudence
As *Iezabels* and *Ahabs*, rarely shall
Such, scape from that, which did to them befal.
But, when that *Hipocrites*, by lying hid
As *Ananias* and *Saphira* did,
(Till GOD discover'd them) may possibly
Obscure the grouth of *Infant Piety*;
When they, who *Truths* foundations overthrow,
When, her malitious persecutors, grow
So mighty, that the Saints unable are
To calm them, or their furious rage to bear;
Or, when *Prophaneß* and *Abhominations*
Like *Sodoms*, wholly, hath corrupted *Nations*
Or *Cities*, till there shall appear in men
Nor *will* nor *power*, them to reclaim agen;
GOD, in such cases, to himself alone
Assumes the punnishing of what's misdone

And

And very frequently doth puniſh too,
In ſuch a mode as mortals cannot do:
Sometimes, by *Sudden Death*, when they are in
Their Jollity, or in the Act of ſin;
Sometimes, by *ſickneſſes* that long endure,
Whereof no man can find the *Cauſe* or *Cure*;
Sometimes, by that, which (till their provocation
Of GOD) had been a means of *preſervation*;
Sometimes, they of their lives have been bereaven
By *Lightning*, or by *Thunderbolts* from Heaven;
And, otherwhile (ſtruck with *diſpaireful fears*)
Are made to be *Self-Executioners*.

This gives a *Hint* of that which more affords
Then fully is expreſſed by my words
To make it plain; but either thou, no doubt
Or, ſome for thee, will ſearch and find it out;
Or, by the the ſearching after it, diſcern
Somewhat, which thee as nerely will concern.
Take heed of *neighbours*, and *familiar friends*,
Who fawn upon thee for their own baſe ends,
And love thee not, (though they reſpect profeſs
By many ſhews of hearty friendlineſs)
For, ſome of them, already cauſe have bin
Of adding much both to thy *Plagues* and *ſin*.
But, ſpecially, of thine *own ſelf* take heed
For, thence thy greateſt dangers will proceed.
Conſider therefore, by thy ſelf alone,
What thou omitted haſt, and what miſdone;
Whether thy folly, falſehood, fickleneſs,
Apoſtacy from what thou didſt profeſs,
Falling from thy *Firſt Love*, by miſ-advice;
Thy *Luxury*, thy ſordid *Avarice*,
Or, ſome vain hopes, deſerv'd not deprivation
Of that, whereof, thou hadſt an expectation;

Heed,

Heed, whether, to have cured, or prevented
One Plague, thy ſelf thou haſt not complemented
Into a ſcore; (at leaſt, to ſtop one curſe,
Indanger'd drawing on thee many worſe.)
Obſerve, if ever *Beggery* and *Pride*,
Did both together, upon one horſe ride
So frequently as now, through every ſtreet,
Or walk ſo often on the ſelf-ſame feet;
And, whether miſchiefs which at preſent fall
On ſome, will not at laſt extend to all.
Mind well what thou art *doing*; what is *done*;
What is *deſigned*, but not yet begun;
For what thou both with *words* and *ſword* haſt pleaded
What, thou haſt moſt *affected*, or moſt *dreaded*,
What thereon follow'd, or might have ſucceeded;
What factions thou haſt favor'd, and what ſtill
Wouldſt favour, were thy power like thy will.
London, if ſeriouſly thou ponderſt this
Thou wilt perceive that what ſucceeds amiſs
Flowes chiefly from thy ſelf; and how can thoſe
Be friends to any who are their own foes?
Thy *Chiefs*, care not how others they inſlave,
So, they themſelves from ſervitude may ſave,
Yet, theſe in fine, by that which doth befal
Become to be the baſeſt ſlaves of all,
Ev'n *Bondſlaves* to their *Luſts*, and to the *Devil*
By getting an habitual love of evil.
They hunt for *honour*, but, their *very Title*
Will adde to them, leſs honour then a little.
They covet to be rich; but, *wealth* ſhall more
Increaſe thoſe *wants* and *Luſts*, that make them poor.
In *Policy* and *Pompe*, their truſt is plac't
Yet, they become diſpiſed fools at laſt.

Yea, we have seen those whom *wealth*, *wit*, and
Supported, sink down breathless in one hour, (*powre*
That, we may know, there is an *unseen hand*
Which oft strikes those, who without fear, may
Of *humane Justice*, and beyond the reach (stand
Of *Mortals*: That, therefore, which this may teach
Let all those heed, who, yet much heed it not:
And, let them (by whom this is oft forgot)
Remember ther's an all beholding eie,
Which ev'ry secret purpose can espie;
And, *Angels* alwaies ready at command,
To execute what no *powre* can withstand;
And such, as will for no bribe or respect,
The prosecution of their charge neglect.

Let likewise, those who most oppressed are
Be taught hereby, still patiently to bear
The *Cross* impos'd for trial of their Faith:
(What ever, their oppressor doth or saith)
In *perseverance*, let them still attend
On GOD with meekness, till their *Trials* end,
And leave all *Carnal weapons*, to their use
Who, must be ruined by their abuse.
I do presume, among you many are
Who, to this wholesome *Principle* adhere,
And, that if into practise carried on
It shall both supersede the Plague begun
And ev'ry other feared Plague prevent
If timely they their other sins repent,
For GOD, will winck at many faults in those
Who *love*, and leave *Revenge* to his dispose;
Yea, oftentimes experience we have had (bad,
That, worse it makes things which before were
When through impatience we in our own mode,
Attempt to do, what must be done by GOD.

Or,

Or, our own suffering shall prolong (at lest)
By our *self-actings*, when we do our best.
This *Pestilence*, which now is brought in hither,
I am assur'd, proceeds not altogether
From *Causes meerly natural*, but comes
To execute GOD's just deserved *Doomes*,
From his immediate hand; and will therefore,
Those Medcines need, which must do somewhat more
To cure, or stay it from proceeding on,
Then can be, by joint *Arts* and *Nature* done.
If you desire a *Soveraign Antidote*
The best I know (if you neglect it not)
Is metaphorically call'd *Herb-grace*,
And will be very useful in this case;
Some, term it *Rue*, because twill not begin
To operate, until we *Rue our sin*.
Take *Rue* and *Reasons* then, which signifie
Repentance and *Discretion*; These apply
As you find cause; which, if you do, and *Fast*
From things that were offensive in times past,
Keep from thenceforth a constant *wholesome diet*,
And in your hearts endeavour to be quiet,
My life for yours, GOD will your Souls deliver
From ev'ry hurtful arrow in his quiver.
Nor *this*, nor any *Plague* shall you annoy,
Although as to the *flesh*, it should destroy;
For, that can adde to mans loss or grief
Whose expectation is a *better life*.
GOD, to this *Pestilence* hath joyned *War*,
And *Famine*, seems not from us to be far;
Which, if it now shall come will make the trouble
We feel already, to be more then double,
Because, our fellow feeling is no more (poor;
Of what they suffer, whome these times make

For, such are our *deportments*, as if neither
Sword, *Pestilence* and *Dearth*, put altogether
Were no more, but an Army which did stand
Arayed, to be at our own command,
To execute our pleasures upon those,
(Although our friends) whom we repute our foes.
And therefore, have rejoyced when they seiz'd
On them, with whom we highly were displeas'd.
When, unto us, ill grounded hopes appear
Whereby, of *Mercies* we presuming are;
We are frollick, as if GOD did see
Our gross *Hypocrisies*, no more then we.
But, let men heed well whether, to acquire
The *Sequels* which they naturally desire
Is to insult when GOD corrects their foes,
Or, censure his Intents concerning those
Whom he Afflicts; as if for wrong to *them*
It rather were, then for offending him:
Or, as if sins to others onely known,
Were more considerable then their own.
There is observ'd, much *Arragance* and *folly*
In some of thy *Relations*; from which wholly
Thou for the time past canst not cleared be;
Therefore to keep from future scandal free,
And also, for thy Credits reputation
Take these *Memento's* to consideration.
Consider, if it sober men befits
To sing with Jollity about the streets
Vain *Triumpo-Songs*, when *war* is but begun
As when a *final Victory* is won;
Since tis well known, that many who at first
Have thrived best, at last have thrived worst;
And, that GOD justly suffereth sometime,
(For Causes which are onely known to him)

Those

Thoſe, more then once, before their foes to fall,
Whoſe *cauſe* he beſt approveth; and who ſhall
Be conquerors at laſt: and that, where guilt
Is equal, he lets blood be often ſpilt,
And *war* prolongs, or maketh *peace* twixt them
Who diſagree, as they make peace with him.
Therefore, when you are underneath the *Rod*,
Remember, you are in the hands of GOD. (ceſs,
When he hath crown'd your hopes with good ſuc-
Demean your ſelves with Chriſtian Lowlineſs:
For, when his *Mercies* much inlarged are,
He doth expect a joyful *filial fear*:
This, labour to preſerve, leſt elſe, the lack
Thereof, may bring *reverſed Judgments* back.
Conſider, whether Ships, Arms, men and horſe,
With *policy* united unto *Force*,
Can proſper to th' advancement of their end,
Who, upon thoſe things, or *themſelves* depend:
Who, all their oppoſites as much diſpiſe
As if their Armies were but Gnats and Flies,
Think to ſubdue them with jeers, mocks & taunts,
Puff up each other, with braggs, ſhameleſs vaunts,
And lies deviſed by their fooliſh makers
To keep from fainting Cowardly Partakers,
Whoſe Conſciences accuſing them of guilt,
(Becauſe, their hopefulſt Refuges are built
On Quickſands) they become heart-ſick with fear,
As oft as any evil News they hear;
And, on each ſlight Report of good ſucceſs,
Inſteed of pious and meek thankfulneſs,
Run to the *Taverns* (which are much more free
To all, then *pious Meeting places* be)
There, heathen like, nay rather more uncivil,
Offer up *Drink Oblations* to the *Devil*.

And, to chear up each others drooping Souls
Sing songs between their glasses and their bowls;
Or intermix Reports of what was won
Or lost, though that was never said or done.
Such *Sacrificers*, may find some effect
In part, according to what they expect,
But neither for their *Faith* or *Righteousness*;
Nor will our hopes, longlasting be, unless
Use, of the Common means for our defence,
Be Sanctified by true confidence
In GOD, and we with his *known will* comply,
Bearing what ere betides us patiently;
Improve each Favour and Deliverance,
To somewhat which his Glory may advance;
And whereby, they who are oppresst and grieved
May some way charitably be relieved:
For, it is no beseeming *Thank-Oblation*
For Mercies, when a *City* or a *Nation*
Shall Solemnize it with but little else,
Save Gunshot, Bonfires. Jangling of the Bells,
Or, making others of their Joys partakers,
Onely, in smoke and stinck, of Squibs & Crackers;
Or gathering rude throngs of men and boys,
To make about those flames a barbrous noise,
Which must be fed with fewel forc'd from some
Who had none left to make a fire at home;
Then *drink healths* to each other in the street
Untill they cannot stand upon their feet,
Or else loose their own healths: what thus to do
Can wise men think it will amount unto
But meer dispight of GOD, contempt of grace,
And, throwing (as it were) durt in his face
For, Benefits receiv'd; though they make shew
As if they had return'd him all his due,

When

When, they but pleaſe themſelves, by doing that
Whereby they ſing their own *Magnificat?*
What can be deemed a juſt recompence
For ſuch ingratitude, for an offence
So foul, ſo capital, but that inſteed
Of future *Bleſſings, Curſes* ſhould ſucceed?
London, heed this, and if thou wittingly
Of ſuch *Prophaneſs* and *impiety*
Art guilty now, or haſt been heretofore,
Repent it, and henceforth, do ſo no more.
But, herein, ſome will more concerned be
Then thou art, yet, I mention this to thee
With ſome hope, that, they will the leſs contem
What's written here, becauſe, not writ to them.
Much more I have to adde, which I forbear
Leſt, I by adding more then thou canſt bear
With patience, may deſtroy what I deſign
For this whole *Nations* welfare and for thine,
By ſo diſpleaſing thee, with what I write
That, thou ſlight all whereto, I thee invite:
For, though thy *flatterers* make thee to believe,
Thou art in better caſe, then I conceive,
Thy *beſt friends* know, that thine own provocati-
Imprudency in ſome of thy *Relations*, (ons,
(Ev'n of thy *Watchmen*) who ſhould cures provide
For thy diſtempers, are ſo giddiſi'd,
And, that their *Eies*, their *Ears*, yea and their *brains*
(With every *faculty* which appertains
To thy weal) are obſtructed ſo, by fumings
From their *Self-ſeekings*, & their high preſumings,
That thou art, by what theſe in thee have wrought
Into an dangerous *Conſumption* brought;
For, thy decay of Trade, much hath increaſt
Their Poverty who thereby are diſtreſt:

Thy

Thy *hands* and *feet* whose labour heretofore
Supplyd thy wants, now, can do little more,
Because, thy ablest members, by whom these
Employd have been, partake of their disease:
And, such *Confusions* daily do begin
To multiply, and farther to break in,
That, I am at a stand, what more to say
Or, what on thy behalf, I ought to pray.
Yet, one *Expedient*, I now think upon
Whereby, it may be, somewhat will be done
For they availe, if thou shalt not omit
(As GOD inables) to endeavour it.
And therefore, let that which I next express
Be read, and minded with due heedfulness.
In thee, are at this day, the chief *Well-springs*,
Of all those *good*, and of those *evil things*,
Which throughout these *three Nations* are dispers't;
And of the *Later*, were the *Stream* reverst
Or dam'd up at the *Fountain*, and, the *first*
Set freely open here, it would become
A *Rivolet of Water*, flowing from
That *River*, which through *New-Jerusalem*
His Currant hath, still issuing out of *him*
Who, of those *Living waters* is the *head*
VVhich through all Nations will at last be spread.
And *London*, three times happy, shalt thou be
If this *Blest Fountain* may break forth in thee,
To sweeten ev'ry *Cistern* in these Lands,
VVhich now, brimful of stincking water stands,
And breed all these *Infections* in our *Clime*,
VVhich are so baneful to us, at this time.
There is a possibility of this
If we our parts do, as GOD hath done his,

Or,

Or, but endeavour so to co operate
With him, as he enables us, in that
Which he requires (thereto vouchsaving still
Assistance to our *deeds*, and to our *will*.)
By this *Compliance*, that *New Heaven* and *earth*
VVhich is expected, would ere long come forth;
And *Righteousness*, then from thy *habitations*
As amply flow out, thorow all these *Nations*
As wickedness doth now; or heretofore
It did, when ill examples made it more.
This *Change*, more happiness would hither bring
Then, when in triumph thou brought'st in the *King*,
And of rejoicing, give more cause by much,
Then we shall have when we do beat the *Dutch*,
And are from dread of that delivered too,
VVhich some suspect the *French* intend to do;
Yea, and from what, more dangers threats then (either
Of those *two* singly, or both joyn'd together:
Ev'n from those, which are possible to come
From *Factionsness*, and *Male contents at home*,
But this Joy will encrease, and all our fears
Abate, when men do more incline their ears
To what's proclaimed by those *Trumpeters*
VVhom GOD reserved, to make proclamation
Of that, which most concerns this Generation;
And, when the *Influences* of GOD's graces
By *supreme persons*, and by *powerful places*
Shall not obstructed be, as we have seen
Of late, and as they very long have been,
By *Antichristian wiles*; and those through whom
They are more dangerous to us become,
Because their *formal piety* makes showes
To be for *him*, whom, chiefly they oppose.

Thou art abused by misinformations,
Not thou alone, but likewise these three *Nations*
By those *Mismasters* of untruths and lies,
Who cheat the whole world with fallacies,
Yea, much dis-serviced, dishonor'd too,
Is *he*, to whom, they yet pretend to do
Good services; and they by their Deceits,
Have him reduced unto may Streights
Which will destroy him, ere he is aware,
Unless, GOD shall unsnarle him from their snare;
And, in what misbefals, thou wilt have share.
To take my counsel, then, think it no shame,
(Although, a poorer man then he I am
Who sav'd a *City*; for, a *Mouse* may gnaw
That snare asunder, which, nor *Lions* paw
Nor teeth can break. Go, quickly, quickly lay
Your *Skarlet Gowns*, and your *gold chains* away;
Fast, watch and pray; do as King *David* did;
(When he the *pestilential Angel* spide)
Of somewhat, unto GOD an *offring* make
Which is thine own; that he a gift may take
Made acceptable, by, and in his son,
To stay the *Plague*, which newly is begun.
Shut up your selves awhile, and throw aside
Your *factiousness*, your *malice* and your *pride*;
Lust, *Avarice*, and them with ev'ry Sinn
Whereby the wrath of God provok'd hath been.
Fall down before his feet with humbleness,
Your *misdeeds*, with true *penitence* confess,
Especially, those crying *sins*, whereby
You often have misenst his Majesty.
Among which, no crime can offend him more
Then when you shall (as *Cain* did heretofore)

Destroy

Destroy your *brethren*, because, to GOD
They dare not sacrifice in such a mode,
As they believe he neither doth command
Nor takes, with good acceptance, from their hand.
Your *Privileges*, they do not invade
By *violence*; but, lovingly perswade
To what they do believe, promoteth best
Gods glory, and the *Publick Interest*.
Be thou as charitable unto them;
Leave that to God alone, which unto him
Alone belongs, when he into the *Land*
Hath cast his *seed*, permit the Crop to stand
Till harvest; pluck not that away,
Which looks like *wheat*, though it may prove but
But, weed out that alone, which ev'ry one (*Ray*
Knows hurtful to the *Corn*, and will be none.
Thus, having way prepar'd to make your peace,
With GOD, in *Faith* and *Love* emplore his Grace.

This being done, the next work, which to do
Thou art, as I believe, oblig'd unto,
Is to improve the powre thou hast in *him*
Who over all these *Islands* is *Supream*,
And with whom, thou dost in more favour stand
Then any other *City* of this Land,
Whilst his esteem of thee, doth seem to last
(And ere its opportunities are past)
Unto his *Royal Throne* make thy *Address*,
Emplore him, with deliberate advice,
To hear and heed that, without prejudice
Which may in season, offred be by them
Who fear God, and both love and honour *him*,
With an intent to serve him faithfully,
Without selfends in ev'ry thing, whereby

Their ſervices ſhall really conſiſt
With GOD's, with his, and with their *Intereſt*,
For whoſe ſake, he originally gave
All thoſe *Prerogatives* that *Princes* have.
For, though men ſo unbiaſſed, may dare
To ſpeak ſome *Truths* which all men cannot bear,
(When cauſe requires) they will with moderation
So heed what tendeth to the preſervation
Of *common peace*, and of the dignity
Belonging to his *royal Majeſty*,
(Whom God hath honor'd by reſtoring him
Unto his *Predeceſſors* Diadem)
That, neither *he*, nor *they*, nor *I*, nor *you*.
Shall have cauſe, to diſlike what will enſue.
If you believe this, and endeavour ſo
To proſecute it, as you, may yet do,
Who knows, what he, who hath the hearts of *Kings*
(And the diſpoſing of all other things
VVithin his powre) will do, although this may
Propoſed ſeem, in a diſpiſed way.
Tis an adventer. which though partly loſt
VVill bring in ſome return, that's worth the coſt:
And thoſe itreights (if well heeded) wherein *he*
This *City*, and all theſe *three Kindoms* be
Adventrers needs, and ſomewhat to be done
VVhereof, no likelihood is yet begun.
For, that which muſt draw *order* from *confuſions*,
To our *Deſtructions*, timely, put concluſions,
And, ſo, *divine* and *civil pow'rs* unite
That, neither, may infring each other right,
Effected cannot be, by *hauty words*,
By *Policy*, or *temporary ſwords*,
Nor by that *Formal Sanctity* with which
The *Grand Impoſtors* of this world bewitch

Deluded

Deluded ſouls (that all things may become
Subjected to their *Arbitarry Doome*)
But by ſuch *Inſtruments* and by ſuch *waies*,
As thoſe, by which *Chriſt* did begin to raiſe
His *Kingdom* at the firſt; and by which here
It ſhall continue untill he appear
With that *powre*, which ſhall batter & beat down,
More *Idol Temples* then were overthrown.
Since his firſt coming; and, root out all thoſe
Idolatries, which out of them aroſe;
Together with the Thrones of all thoſe *Kings*,
That are partakers in ſuch *worſhipeings*.
And made drunk with her Cup who rides the
The Subjects of his *Kingdom*, have oppreſt, (Beaſt;
And ſhall oppreſs them without *penitence*,
For provocations, by that great offence.
More might be ſaid, but, this ſhall now ſuffice;
" GOD *make us all unto ſalvation wiſe*,
" *Preſerve us in his love, ſo knit together*
" That we in his love may preſerve each other;
And, that all we can *think*, or *ſay*, or *do*
May now, and in the cloſe, conduce unto
The glorifying of his holy *Name*
Though to our ſelves, it may occaſion ſhame.

AMEN.

A further *Ingagement.*

MAny years after that *Grand Peſtilence*, in 1625, during which I wrote my Book called BRITANS REMEMBRANCER, and after publication thereof; ſome eminent perſons, having reſpect thereunto; endeavoured of their own accord, (without my ſeeking) that the Office of their *City Remembrancer*, then void, might have been conferred upon me; which motion, though it took not effect, was by me as thankfully taken as it was by them lovingly intended. Had it been ſucceſsful, I ſhould then perhaps have been more obliged upon outward conſiderations, then I am now, to continue my abode here during this *Viſitation*, then I was in that aforementioned. Nevertheleſs, I yet reſolve to partake with this *City* in GOD's diſpenſation, at this time alſo, unleſs I ſhall be conſtrained by Neceſſity, to ſeek place of abode, and means of ſubſiſtance elſewhere.

Yet, I have little external incouragement thereto; for, to mee, it appears by many Symptoms, that ſome here, are malitiouſly affected towards me, (who have no diſaffection to any perſon) as appears in particular, by their declaring already, that my houſe is infected with the *Peſtilence* and Shut up; whereas (God be praiſed) not ſo much as one hath been there ſick of any diſeaſe,

diſeaſe, ſince that *Plague* laſt begun; nor is it, to my knowledge, near my *habitation*. What was deſigned by the publiſhers of that *Report*, I cannot imagine, unleſs it were becauſe, they knowing, I had no means of livelihood left (ſave what was ſupplied by the Charity of my Chriſtian friends onely) they hoped, I being deſerted of all, might be the ſooner expoſed to deſtruction; as I hear ſome are, whoſe condition is more to be coſidered and pitied, if it be ſo. But this troubles me not in reſpect of my ſelf; For, GOD cannot be kept from me, who is my onely All-ſufficient Refuge and Protection: And if this *Peſtilence*, and *Famine*, alſo, Viſite my *Dwelling*, (into which her *Siſter Poverty* is already come) they ſhall be *welcome*; for, they are *Angels* of GOD, and it is better to fall into his hands, then into the hands of *men*.

Written in *June*
1665.

A Warning-Piece to *London*,

Discharged out of a Loophole in the Tower during the *Authors Close imprisonment* there.

It was meditated upon the deplorable consuming of an eminent *Citizen* with his whole Family, in the night, by a sad and suddain Fire, at the beginning of our most *Joyful Festival*, in *Decemb.* 1652.

The *Author* conceived, that it would better stir up the hearts of some, by being *sung*, then *Read*: Therefore, he composed it in *Lyrick Verse*, fitted to the Tune of the *Lamentation*, at the end of the singing *Psalms*, if the last *Strain* of that *Tune* shall be repeated with the two last lines in every *Stanza*.

WAke *London* wake, Fast, watch, and pray,
Well heed likewise this *Warning-song*;
To eat and drink, rise up and play,
Hath been thy daily practise long:
Oh! from henceforth, remember more,
Thy *Brethren*, whom oppressors grieve;
Refresh the sick, relieve the poor;
For none without good works believe.
If hardly sav'd the Righteous are
Ah! how shall wilful sinners fare?

2. The

2. The *Rich man*, heedlesly discerns
The near approaching day of wrath,
To fill his *Warehouse* and his *Barns*,
Is all the present care he hath.
At large, he preparation makes
For offerings to his *Belly God*,
Till *Justice* an occasion takes
To mixe those *offrings* with his blood;
When fools in folly most delight,
They, often, loose their Souls that night.

3. Our *Love* is cold, nigh ripe our sin,
And, in their march, GOD's Judgments be;
At his *own house* they do begin;
Then, from them, who shall now be free?
To make us thereof take more heed,
One house they singled out of late,
And, in a bright *flame-colour'd weed*,
Upon the top thereof they sate
And when to sleep they laid their heads,
Consum'd her dwellers in their beds.

4. Why should not each man to whose ear
This news was in the morning brought,
Upon himself reflect with fear,
Thus, thereon musing, in his thought?
LORD, this unlook'd for stroke of thine,
Hath often been deserved by me;
This sad mishap might have been mine
This night, had it so pleased thee;
But, (praised be thy holy name)
Here, yet alive, and safe I am.

5. Oh with what terrors, were they stroke
How sadly were they discompos'd,
To find themselves when they awoke
With stifling *fumes*, and *flames* inclos'd?

It made their terror much the more,
If to remembrance they did call
What they had done, awhile before,
And, what ſo quickly did befal.
More dreadful it appears to me,
Then Dungeons, Racks, and Halters be.

6. Thus will they fare, when his laſt *Doome*
To paſs on ſinners, *Chriſt* appears;
Thus, in a moment, he will come,
When leaſt the world his coming fears.
Thus whether then her heedleſs heart
Is either ſleeping or awake,
Surprized with a ſuddain ſtart,
They ſhall with horrid terrors quake,
When they behold with ſad amaze,
All things about them in a blaze.

7. Unleſs my thoughts miſdictate me,
A *ſecret Judgment*, in this Act,
May doubtleſly diſcerned be
To ſhew GOD's hand was in the fact.
For, though his *waies* are in the dark,
Forth from the *Cloud*, a flaſhing breaks
To ſhew us, (if we ſuch things mark)
His purpoſe, by the *courſe* he takes.
In darkneſs he hath perfect Light,
And all mens deeds are in his ſight.

8. But, though this *Judgment* be ſevere,
Let not us who eſcape it, ween
Them, greater ſinners then we are;
But, judg what our deſerts have been.
Chriſt doom'd not thoſe whom P*ilat ſlew*
As more to blame, then other men,
Though with their blood he did imbrew,
That, which they ſacrifized then;

And

And of thoſe perſons judg'd as well,
On whom the Towre of *Siloe* fell.
9. Hereof, ſmall ſenſe have carnal men;
This, for *ſad news*, at *Noon* they tell,
Return unto their ſins agen,
And ſleep *next night* at brink of *hell*:
That, which concerns their ſafety moſt,
As quickly ſlips out of their mind
As letters written in the duſt,
Blown out with ev'ry puff of wind.
Of others harms, how ſenſeleſs grown
Are they, who do not mind their own?
10. This came to paſs within thy walls,
That, thou mightſt thereof take good heed,
Mind, who thereby upon thee calls,
And think, what further may ſucceed:
It was not from thoſe places far,
Where much to be, thou doſt delight,
That thou ſhouldſt heed thy dealings there;
And, it befel there in the *night*,
That, thou, a ſtricter watch maiſt keep:
For *Sathan* wakes, when men do ſleep.
11. Hereof, likewiſe, let heed be took,
That, when thy heart was moſt ſupine,
This *Judgment*, in upon thee broke,
Amidſt thy *Muſick*, *mirth* and *wine*;
And, that, unleſs for ſin thou mourn,
Relieve and comfort men diſtreſt,
Thy *Feaſts*, to *Faſting* GOD will turn,
And, ſmite thee when thou fearſt it leaſt.
When *Sodom* ſinned without ſhame,
Down thereon, *Fire* and *Brimſtone* came.
12. The *Drowned world*, was warn'd of old
Of what would in ſhort time befal,

By *Words* and *Deeds* it was foretold,
Yet unregarded ſtill by all.
They married and in marriage gave,
Did eat and drink, as we do now,
Did ſo, the wrath of GOD outbrave,
And, as we, liv'd they car'd not how:
But, lo, when in leaſt awe they ſtood,
Out break the *Deeps*, in came the *Flood*
13. Thou, LONDON, whoſoe re doth weep,
Doſt, on thy Viol, play and ſing;
Thy *Children* daily revel keep,
Ev'n when their *Paſſing bells* do ring.
Themſelves on coſtly Beds they ſtreach,
Regarding not how *Joſeph* fares;
To them, who of *Repentance* preach
They liſten, but with *Adders* ears.
And, well he ſpeeds, who ſhall be heard,
If *miſchiefs* be not his reward.
14 In *ſixteen hundred ten and one*,
I, notice took of *publick Crimes*,
With mine *own faults*, I firſt begun;
Obſerv'd the *Changes of the Times*:
And, what GOD had on me beſtown
Employed for the *Common good*;
Therein, I ſought to find mine own,
Which, was ſo oft miſunderſtood,
That I, for being ſo employd,
Have been *three times*, nigh quite deſtroyd.
15. In *ſixteen hundred twenty five*,
When thou wert *ſick*, I watcht by thee;
Then, did my *Fifth Forewarning* give,
And, this perhaps, my *Laſt* muſt be.
For, now, my *Tools* away are took,
Some things *half wrought*, ſome *but begun*;

Quite

Quite being rob'd of all my ſtock,
Concludes my *work*, before tis done;
And that *Fleſh Rugg*, by me yet worn,
May ſoon drop off, or, off be torn.
16. Here, I yet live, where, what me grieves,
But few of thine, have heeded much;
Nor *Mayors*, *Aldermen*, or *Sheriffs*
Or any noble, great or rich;
But, in *Long-ſuffrings* being old,
(If not relived by the poor)
By *ſickneſs*, *hunger*, or by *cold*
Death had ere now, unlockt my door.
Leſt thou as much neglected be,
Think more on GOD, though leſs on me.
17. My *Publick warnings*, are ſuppreſt,
As once, was *Jeremiahs* Roll;
Which GOD, will when he ſees it beſt,
Revive, with an inlarged *Skroll*:
Meanwhile, by *ſtifled mutings* tir'd,
The flames within me cloſly pent,
Like powder in *Granado's* fir'd,
Do tear my heart, through want of vent,
And crack my *earthen veſſel* more
Then all my *ſuffrings* heretofore.
18. Within thy *Weſt* and *Eaſtern Jail*.
Now twice ten months confind I've lain,
Denied both *Relief*, and *Bail*,
Which *Law* allows, and *Rogues* obtain:
To tell, what others did, or ſaid,
Is thought in me a *grand miſdeed*,
Though being of their harms afraid,
I did but bid my friends take heed:
If this be falls for *words* well ment,
Woe to *ill deeds*, with *ill intent*.

19. Alas! how apt are we to fear,
Or fancy danger, where is none?
Yet how unapt, how loth to hear,
What may prevent a certain one?
Except propounded in their mode,
Who, in their own conceit are wiſe,
The Counſels both of *Men* and GOD
They, either fruſtrate, or diſpiſe:
Which being well weigh'd, is a *ſigne*,
That, to *deſtruction* they decline.
20. Seaven daies before the late ſad night,
Thy *Prator*, ſeized in my hands
What GOD inclined me to write,
For timely *warnings* to *theſe Lands*;
So, that, which to their weal conduc'd,
Hath hitherto been fruitleſs made;
And, I more ſtrictly have been us'd,
Though, I before, hard meaſure had.
But, GOD, by whom it was begun,
Will gard me, till my *work* is done.
21. No more ſeems now within my powre,
But, down to lie, beneath my Lode,
Attending my *Redemption hour*,
With patient waiting on my GOD.
Yet, there is hope, that *Prayers* may
To what is feared ſtoppage put;
And, ſince, to *Heaven* ther's open way,
(Though from the world, I cloſe am ſhut)
As *Jonas* did (when in a *Whale*,
Cloſe priſoner kept) to God ile call.
22. Correct us LORD, but not in wrath,
Purge rather, what miſdone hath been,
By any *temporary Death*,
Then by correcting *ſin* with *ſin*,

For

For all the blood that hath been ſpilt,
Let us, who think our ſelves moſt clear,
In private, ſearch out our own guilt,
And, wherein elſe, we faulty are,
That, by a *ſelf-condemning Doom*,
We may eſcape the wrath to come.
23 Preſerve thy *Church*, Lord, bleſs the *King*
And, ſeeing thou haſt him reſtor'd,
Him, out of all his troubles bring,
And, make his *will*, with *thine* accord,
That under his Protection here,
We, without *faction*, *hate* or *ſtrife*,
(In all uprightneſs, without fear)
May live a ſanctified life,
And, he indulge the *conſcience tender*,
As beſt becomes, the *Faiths Defender*.

Thus, on what lately did befal,
I ſung my *Muſings*, to the wall,
Which gave thereto, as much regard
As moſt will, when abroad tis heard:
For, little have ſuch lines as theſe,
Which may a *Carnal pallat* pleaſe.
The *wanton* huggs a wanton ſtrain,
The *miſer*, that which treats of Gain;
Ambitious men give moſt applauſe
To that, which their, Ambition claws;
In lies and follies, fools delight,
And, if this ever come to ſight,
It will by none, be reliſh'd well
Save thoſe, with whom the *Graces* dwell.
The more *Precautions* are in ſeaſon,
(The more agreeable to Reaſon)

Their

Their Rage it will the more increaſe,
Who are inclined to oppreſs;
And, if I die not in this place,
It will be meerly of GOD's grace,
To make it known, the *Rage of man*,
Is bounded, do the worſt he can.
Theſe *Muſings*, and ſome other too,
Eſcap'd ſurprize, with much ado,
And, that whereof I was bereſt
Me, for awhile, in ſadneſs left;
Yet, much more ſorrowful am grown
For others ſakes, then for mine own,
Becauſe, the *world* ſo misbefriends,
What to her own well being tends.

God, never any *Place* bereaves
Of *ſaving means*, till him it leaves,
Nor is their any man quite loſt,
Till he reſiſts the *holy Ghoſt*.
He, helpleſs leaves no *willing one*
In acting what he would have done;
But, when to *ſelfneſs*, man adheres
Then, as he worketh, ſo he fares.
GOD, gives firſt motion to each *wheel*,
In motion alſo, keeps it ſtill,
If he with him *Compliance* feel,
Elſe let's it go which way it will.
Thus he will do, and thus hath done,
Ev'n ever ſince the world begun.

That, men his *works* and mind might mark,
He preach'd by *Noah* and his *Ark*,
And, to prevent their threatned *doom*
Allow'd them *ſixſcore years* to come.
That, *Sodom* timely might repent,
He, *Lot* to be exemplar ſent;

When

When *Balam* miſaffected was
He made a *Preacher* of his *Aſs*;
And by a *Whale*, he *Jonas* ſent
To bid the *Ninevites* repent,
Who, more thereto inclined were
Though *heathens*, then moſt Chriſtians are.
What did to *Iſraels* weal belong,
He gave by *Moſes* in a *ſong*,
That, when *Records* could not be had,
They, thereof mindful might be made.
When their *Tranſgreſſions* were nigh full,
To *Babel* they were ſent to ſchool;
Since which time, they ſtill growing worſe
(Till they incur'd *Cains* dreadful Curſe,
For ſhedding of their brothers blood,
Who died zealous of their good)
Them, out of their *good land*, GOD hurl'd,
To rovee like him about the world;
Depriv'd (now *ſixteen hundred years*)
Of *Prophets* and *Remembrancers*:
And, in this mode, with ev'ry *Nation*
God deals, e're *final Reprobation*.
LORD! from their waudrings call them home;
Into thy fold, *back let them come.*
We got advantage by their fall
Let it increaſe by their Recall.
Since they, and we in ev'ry ſin,
Have Paralels, *a long time been,*
Let our joint force, *henceforth be ſpent*
To move each other to repent,
That, they and we may in that Place,
Become Partakers of thy Grace,
Where Jews *and* Gentiles *ſhall be ſaved,*
By our Redeemer, *and thy* David.

By *wiser men*, in times of old,
Much was expreſt, which I have told,
And, they have both in *Proſe* and *Rimes*,
Forewarnings given in their times;
Declar'd in ſeaſon, how GOD deals
With wicked *Realms* and *Common-weals*.
Our own *Records* likewiſe declare
GOD's frequent diſpenſations here;
How conſtantly, *avenging wrath*
In ev'ry Age purſued, hath
The greateſt *Tyrants* in their turns,
Though ſometimes, he their *dooms* adjourns.
But, that, no juſt excuſe will be
Either, to other men, or me,
If we ſhall negligently do
What, GOD inclines our hearts unto,
And may, now, or in future daies
Advance mans *welfare*, and *praiſe*.
For, on us lieth Obligations,
To bring forth in our Generations,
VVhat needful ſeems to be expreſt;
In ſuch a manner alſo dreſt
As beſt that Ages temper fits
In which we live, and beſt begets
A timely heed, in thoſe to whome
VVe ſerviceable would become:
Yea, we to them muſt hand it too;
Elſe, lamely, we our duties do.
Thus, I according to my powre
Have done, and therefore kiſs the *Towre*
From whence, I ſend this *Warning-ſhot*
By *Ammunition* hardly got.

LONDON,

LONDON, as *Moſes* gave a *ſong* to be
Iſraels MEMENTO, I give this to thee;
To ſhew, that (though the world doth me deprixe
Of what was hers) I ſomewhat have to give
Which I by GOD's free grace, may call mine own,
And, is not needleſly on thee beſtown.
But, e're ſome *change*, the means thereof bereave,
Now, both of *Friends* and *Foes*, *Ile take my leave*;
Adue my *Foes*; for often, by event,
You did me good, though none to me you ment.
To pray for you, I know, I am your debter,
And, therefore ſo I do; GOD, *make you better*,
And ſo to mark and mind what he intends,
That, we may in his *Love*, henceforth be *friends*.
My *friends*, farewel; and no whit grieved be
Though you ſhould me no more in *Babel* ſee,
For, at the *Holy Lambe*, we ſafe ſhall meet,
E're long, in *New Jeruſalems* high ſtreet.

Written in the
Towre 1662.

The meek, *and* humble *to adviſe*
I write; *but not to teach the* wiſe.
You muſt not therefore, here expect,
Such Strains *as* theſe times *beſt affect*;
For, you may have enough of thoſe
By others writ, in verſe *and* proſe.

A
SINGLE SACRIFICE,

Humbly offred to *Almighty* GOD, by the *Author* during his lonely Confinement in the *Towre*, to mediate his gratious preventing the *Dearth* feared, and probably portended, by immoderate *Rains* in *June* and *July*, 1663.

That he with Tools *might for this* work *be fitted,*
His Jailer, *and his* Keeper, *he outwitted;*
For, twas his greatest suffring, to be pent
From means, to give such meditations *vent.*

SIN, like the *Ocean* (but, not so well bounded)
These *Islands* hath on ev'ry side surronded,
And, many Breaches, lately made it hath
Which to the furious Tempests of GOD's wrath
Exposeth us (ev'n quite throughout these Lands)
So, that, Hills, Dales, and all in danger stands.
The *Air*, whose cloudy brow, upon us lowrs,
Dissolves it self, into destructive showrs,
To move us unto tears of *penitence*
By feeling that, whereof we have no sense.
For, they, who are most sensible of spoyl
(by *Rains* or *Droughts*) of corn, and wine and oyl,
Feel not in heart, the least remorce for *sin*;
But, when they should bewail it, laugh and grin.

They,

They, who are very froward, and repine
If they loose but their *monky* or their *swine*,
(And, sometimes vex them selves till they are sick,
For losses, not amounting to a *Chick*)
And can with many bitter tears, bemone
Small *suffrings*, for their greatest sins shed none.
In mine own person, I much need not fear
Such *temporary Plagues*, as threatned are
By Rain or Winds, by cold, or scortching wether,
By suddain floods, or fires; for, I have neither
Estate to lose, nor hope of getting ought
Which, by such things may be in hazard brought;
And, am at present, with my daily bread,
By his own hand, miraculously fed,
Whose *All-sufficiency*, should me sustain
Though all the *world* were to be drown'd again.
External things, are little pertinent
To my chief safety, or my best content:
For, should a *Famine*; me of life bereave
Death would be more advantage then to live
A life like mine; and as I have been us'd,
A speedy death, is rather to be thus'd.
Yet, whilst, I may be serviceable made
To him, from whom, this life at first I had,
I am content to live till it expires,
Although it were in *storms*, in *floods* or *fires*;
And, likewise, am so sensible of that
Which to the *Common welfare* doth relate,
That up to GOD a *prayer* Ile prefer
To crave prevention of what many fear:
For, though I am not suffred to present
A prayer to *King*, *Lord*, or *Parlement*;
Here, to GOD's Throne I free access have got,
And he doth hear me when men hear me not:

Of which assured, in this *loneliness*,
My self to him, I humbly thus address.
Almighty and most merciful Creator,
Of heaven and earth, of *fire*, of aire and water,
With whatsoe're, consists of *forme* or *matter*,
Of all invisible, or to be seen,
Of all that *is* or *shall be*, or *hath been*,
Felt, *heard* or *understood* (excepting *Sin*,
At whose birth all *Privations* did begin.)
Thou, by whose wisdom all the whole *Creation*,
Is ordred, and hath still a preservation,
Make acceptable in thy sight, I pray,
What I shall meditate or write this day
And, let not my *Requests* be flong away,
Though we have often forfeited again
That *Grace*, which we did heretofore obtain,
And liable to all thy *plagues* remain.
We must confess, that in these last *three years*,
Thou hast abated many of our fears,
For thine own sake, and for the sakes of them,
Whom thy *blasphemers* and their *Foes contemn*.
Awhile ago, we were surpriz'd with dread
Of hunger, and the scarcety of bread,
By such *distemper'd seasons*, as foreshew'd
That *chastisement* which here, is now renew'd;
And, was remov'd, ere many had much sense,
Of what some felt, or of their own *offence*.
Once, we wore frighted with such *sicknesses*
As seem'd forerunners of the worst disease;
And, till this hour, a brutish *Discord*,
Keeps us in daily hazard, that the *Sword*
Will be again unsheath'd: yea, though we are
Preserved still, from what we justly fear,
And that, thy patience might be more discern'd,

Have

Have year, by year, been gratiously forewarn'd
(By *Signes* and *wonders* probably foreshewing,
The sad events, that seem to be pursuing
Our crying sins) yet, we do ne're the less,
Continue still in our obduratness.
Though, much *Instruction*, likewise, we have had,
Examples, *Premonitions*, publick made,
And extraordinary *Dispensations*,
To draw us, from our wilful *aberrations*,
We so increase them, that, it renders me,
Exceeding fearful to Petition thee,
Those (*temporary*) *judgments* to withdraw
Whereof, we at this present, stand in aw,
Least they, whom no good counsel mollifies
Thy *Justice* and thy *Mercy* quite dispise;
And fall into that *Reprobated sense*,
Which brings *unchangeable Impenitence*:
For, that, the *Consequence* hath often proved,
When *Plagues* before *Repentance* were removed.

The *fields* were lately cloth'd beyond our hope
With an appearance of a *fruitful crop*,
Which *moisture* by unseasonable showrs,
So evidently, by degrees, devours
That, most men are afraid the teeming *Earth*
Instead of *Plenty*, wil produce a *Dearth*;
And, they among us, who do most neglect
Removal of the *Cause*, most dread th' effect.
Yet, *humane pity*, me doth so incline
To make the *Common fear*, a part of mine,
That, though I am not likely much to gain
Or loose thereby, whether it *shine* or *Rain*,
I, (as I am a man) well pleas'd could be
Thy *Peoples votes*, might be vouchsaf'd by thee.
To that intent, I meekly do assay
To *mediate*; but, now I come to pray, That

That *Spirit* whose assistance is expected,
Withdraws, as if my *suite* would be rejected;
So, that I know not how to *speak*, or *write*,
What gain thy *gratious acceptation* might
Though, fear, my prayers may be turn'd to sin,
Considering, what *Postures* we are in.
For, who, the pleading of their *Cause* dares own,
On whom, a *righteous King* doth justly frown?
They being *Rebels* too, in whom appears
No *penitence*, but onely *slavish fears*?
Who, conscientiously, can pray for them
Who persevere all *Justice* to contemn?
Who turn away their eies, when thou forth sendst
Foretokens, of what thou for sin intendst?
Who hide them too, so far forth as they may
From other men; or, (if that fails) assay
To *misinterpret* them, when they do see
The things nor *hid*, nor *disapprov'd* can be?
Who, can with *Faith*, thy *Grace* for them implore,
Who, are unmerciful unto the poor?
Who, daily to thy burning wrath add fewel?
Who, both to others, and themselves are cruel?
Who, their afflicted Brethren to dispaiers
Expose? close up their ears against their prayers?
And most injuriously, with those men deal?
Who, most endeavour, to advance their weal;
Yea, for whose sakes it is, that they are not
Destroy'd like *Sodom*, when thou caldst forth *Lot*?
Who, are so far, from striving to be better,
That still, to hide one *sin*, they act a greater,
Till they on one another heap so many
That they have little shame, or sense any;
Although their impudent *abhominations* (tions?
Have their *infection* spread, through all these *Na-*

LORD!

LORD! who, on their behalf, can mediate
For any of those *Blessings* which relate
Unto their *temporary weal* alone,
Who, of their *Brethrens* welfare, care have none?
Who, do employ their *pow'rs*, but to oppress?
Turn all thy *Graces* into wantonness?
Fling, as it were defiance against heaven?
And, though by thee, they freely were forgiven
Innumerable debts, (and likewise are
By thee inrich'd more then before they were)
Take ne're the less, their *fellows* by the throat,
VVho owing them not much more then a Groat,
Forbearance crave, and at their feet do fall,
With, promise, when they can, to pay them all?
VVhat can such look for, but to be bereaven
Of that *Grace*, whereby they were once forgiven
Their debts, or think deserv'd, but, to be laid
In chains, till ev'ry farthing shall be paid?

VVho, can to thee be *Advocate* for those
VVho, both to *Truth* and *Righteousness*, are foes,
Though they profess both? who, though ever learning,
Cannever get the knowledg & discerning
Of what pertains to thy *essential Truth*,
Because, they being all *EAR*, or all *MOUTH*,
Neither *hear* willingly, or speak of ought
VVhereby they may to *stedfastness* be brought?
But rather itch to *hear*, and *speak*, and *do*
That, which their own *self-will* doth prompt them to
And, was infus'd into them by *false teachers*, (so
Whom they suppose to be the soundest Preachers,
VVhen they confirm them, in what doth belong
To their *will-worship*, be it right or wrong:
And keep up those *Bonds*, which were made
Their *Goddesses*, but to uphold their Trade?

These, twixt *Believers*, do contests maintain
For *Trifles*, which tend more to their own *Gain*
Then *Godliness*, or those means to increase
Which may conduce to setlement of peace,
In Christian Charity, and Righteousness.
All, I (with hope to speed) can pray for such
Is, that they may not love the world too much;
Or, by *hypocrisie*, and *lip profession*,
(To get themselves a share in her possessions)
Obstruct the blessed work of *Reformation*
By *Factions*, to the final extirpation
Of all those *Dispensations*, which have yet
Some use; and which, whilst thou dost them permit,
They to advance thy *Glory* may improve:
And, by sincerely seeking *Truth* in *Love*,
So exercise thy *Graces*, whilst those last,
That, they will perfect be, when their times past.
My GOD, for these, to this effect I may
And, do (I know) with thy allowance pray;
Because, I hope, tis no *malitious pride*
Which hath to *Selfness*, drawn their hearts aside.
But, as for them, who have inclinde their ears
So long time, to *ungodly Counsellers*,
So persevered, in the *sinners way*,
And, therein with delight, so long *made stay*
That, to the *Scorners Chair* advanc'd they are,
Resolving with themselves to settle there;
The Dictates of thy *holy ghost* contemn,
Absolve the wicked, Innocents condemn,
Term *evil*, *good*, the *best things* evil call,
(Or, make twixt them no difference at all)
Ascribe thy *Attributes* unto the *Devil*
And his *Vicegerent*; make thee, of all evil

Prime

Prime Author; Thee, detrude out of thy Throne
To set their *Idol*, and themselves thereon;
Pervert the lawful use of ev'ry Creature,
Till their depraving the whole *humane nature*
For *Vengeance* calls, and as it were, inforces
Thy *Justice* to turn *Blessings* into *Curses*;
What can be spoke for these, to save them from
Thy *Judgments* here, or in the *world to come?*
I cannot, LORD, thy *mercy* comprehend,
Nor know how far their *malice* doth extend,
Such things, are knowable to thee alone;
Therefore, concerning these, *thy will be done.*
The best of us have gone astray so far,
In *Provocations*, that, perhaps here are
Now, very many in the state of those
For whom, we are forbid to interpose
Our mediations betwixt *them* and *Thee*,
As touching *Judgments*, that now threanned be:
Such, ev'n among thy *People* heretofore,
Made thee forbid a *Prophet* to implore
Withholding of those *Plagues*, which at that time,
Were threatned to be hurled down on them.
Yea then, though thy *choice worthies* should have (pleaded.
That, thy *Decree* might have been superseaded,
Thou didst resolve, their suite should not be heard
For any, save themselves, with good regard.
When *sins* grow ripe, and Scandalous become,
They seldom scape a *temporary doome*,
Though thou vouchsafest *mercy*, as to *David*
Whereby, the Souls that sinned, shall be saved.
LORD, though that growth, our *Guilt* attaineth
Alway remember *mercy*, in thy *wrath*. (hath,

Some such like Barr, and prohibition now,
From thee is issued forth, for ought I know.
Alas! if so; what possibly can we
Endeavour, till it shall reversed be?
Or else dispens'd with? I can never pray
With confidence, for what suspect I may
Is not precarious: And, as qualifi'd
We are, things *grantable* may be deni'd,
At least, so long time, as that shall be wanting
Which makes their chief *condition* of their *granting*.
Tis not a sluvish *terror* (without *Love*
And faithful *Penitence*) that will remove
The *Plagues* that lie upon us; or prevent
A *Threatned Judgment*, when 'tis imminent.
Tis not *wil worshippings*, though much applauded,
By their *approvers*, and by them begawded
With *Superstitious Dressings*, that can please
Thy *Majesty*, and thy just wrath appease:
Tis not our *formal whinings*, or *Orations*,
Or, our *Confessions*, or our *Deprecations*,
Or, Bablings with the *Tongue*, without a *heart*
That, will thy threatned *Judgments* quite divert,
Till thou hast done thy *work* which is in hand,
Or, till we more conform to thy command;
Whereto, perhaps, *that*, *which we fear*, may more
Conduce, then that, which we to scape implore.
For, few do conscience of their duties make
Much longer, then the *Rod* is on their back.
Yet, somewhat, makes me hopeful, that thou hast
Against what I would ask, no *frontings* past;
And, fain would I obtain from thee, this day,
A *Publick Blessing*, e're I go away,
Which might in some degree, abate the dread
Whereby, now, many are distempered.

To

To thee, thy *Children* for a *Bleſſing* cry
Upon thoſe *Fruits*, which drench'd in waters lie;
And (though unworthy) *Jacob* like, I am
Reſolv'd with thee, to wreſtle for the ſame.
Let, not my LORD, be wrath, that I go on
To proſecute the *ſuite* I have begun;
For, I with *filial fear* approach thy Throne.
Direct us, how in this, and ſuch like caſes,
We may make acceptable our *Addreſſes*,
Leſt, we grow overwhelmed with diſpairs,
Or, come with over peremptory Prayers:
For, ſomewhat thou, at all times, haſt to grant
To comfort thoſe, who conſolation want,
When they are ſenſible of their condition,
And come before thee with unfaind contrition.
Yea, though, when we are outwardly diſtreſt,
We may not abſolutely make requeſt
For what ſeems needful; yet, when we reſigne
In all our ſutes, our *own will* unto *thine*,
Our wants (if in particular deni'd)
Are with a Fatherlike reſpect ſuppli'd
Some other way, by mercifully granting
A better thing, then that, which we thought wanting.
For, thou, till he himſelf ſhall bar the door,
Excludeſt no mans *prayre*, who doth implore
In *Faith* and *Charity*, that, which may tend
To give him, a *well-being* without end.
Of *this*, experiment I oft have had,
And, me thou confident thereof haſt made.
This *Creed*, thou haſt been pleas'd to teach me,
Both by thy *holy ſpirit*, and thy *word*, (LORD,
Confirming my experience day by day,
That, I to other men declare it may,

As I in duty, am oblig'd to do,
When thou my heart inclineſt thereunto.
And, by thy favour, now proceed I can
In that, which, when theſe *muſings* I began,
I neither able was to proſecute,
As I intended; or commence my *ſuit*,
In terms, which I could think fit to preſent
To thee; or, to my ſelf, could give content.
But, now the *Bars* remov'd and I can make
A ſhift to *Stammer*, what I could not *ſpeak*.
By thy Aſſiſtance likewiſe, I believe
That, what I now ſhall pray for, thou wilt give;
Ev'n ev'ry thing (implicitly at leaſt)
Which ſhall in this my *Prayer* be expreſt:
I, therefore, in thy ſight, now ſpread abrode
My *private meditations*, in this mode;
And hope, it ſhall be ſpread, where many may
Add their *Amen* to that, for which I pray:
And, that their joyning in this my *Oblation*,
Will gain us all ſhares in thy *acceptation*.
Oh! I ſhould then ſing, with a Joyful heart
LORD, *let thy ſervant, now, in peace depart.*
That *Everlaſting Goſpel* make more known,
By which, thy *Love eternal* is forth ſhown
To all *mankind*; and which, a glorious throng
Of *Angels*, publiſh'd in a Joyful ſong,
(Unto the glory of thy bleſſed *Name*)
When firſt thy *Son* aray'd with fleſh became;
That, all the world may know, the ſame Goodwill
Which thereby was expreſt, continues ſtill:
And, that, *Deſire to know both Good and Evil*,
Proceeded from our *Selves*, and from the *Devil*,
But, not from thee, who didſt intend Salvation
To *Adam*, and to all his Generation;

Not

Not reprobating any of his Race
Save such as wilfully disprís'd thy *Grace*,
And, justly, caused the product of that
Which, thou didst never *preexistate*.
Thy Love to all *mankinde*, compels me oft
(Though for it, I maligned am, and scoft)
To preach it to the world, that, men may more
Mind it with thankfulness, then heretofore.
I know this *Truth* is own'd, ev'n among those
VVho, unto thee are yet, *apparent foes*;
And, that, hath hindreth many to embrace
The Doctrine of thy *Universal Grace*,
Because, they are not heedful, that, unless
These held some *Truths* with that unrighteousness
VVhich they maintain, not many would believe
That *Mistery*, by which they do deceive.
But, to prevent their *wiles*, uncloſe their eies,
VVho cannot yet perceive their fallacies;
And let it be made manifest to them
VVho do not wilfully the means contemn,
VVhich, thou vouchsafed unto all men hast,
And alwaies wilt, at first, or at the last.
Let that *large mercy*, our hearts work upon,
More then thy *Judgments* hitherto have done;
To which intention, let thy *Saints* improve
That *Influence* which thy *Eternal Love*
Hath shed on them, to work throughout this *Na-*
By *Love* and *Gentleness*, a *Reformation*; (*tion*
Which will be then more speedy, and sincere,
Then that, which is compel'd, & wrought by *fear*.
Preserve that *pretious seed*, sown in this *Land*;
Now, many Ages past, by thine own hand;
It hath been often watred by the *Blood*
Of thy *Elect*; hath many Storms withstood,

And

And took such root, that, now it doth extend
By sev'ral *Branches*, to the worlds far end.
Permit it not to suffer diminution
Either by *calms*, or storms of *Persecution*.
Let not the lofty *Cedars* over-top it,
The *wild-swine* root it up, or *tame-beast* crop it;
Nor *weeds* or *brambles* (among which it grows)
Starve it, or choak it; nor the greedy *Crows*
Devour it; nor the swarms of *Locusts*, which
In smoke, ascended from *th' infernal Ditch*;
But, let it, when appearing most oppress't,
Palm-like, most thrive, and be the more increast,
Till th' earth it fills; and till up-rooted be
All *plants*, that were not planted there by thee.
This, I first pray for *Lord*, because possessing
Hereof, doth lay the *ground* of ev'ry blessing.

Correct thou not these *Nations* in thy wrath,
But, in that measure, which shews *mercy* hath
An interest in thy *Justice*. Let them hold
The same proportion which they did of old,
In thy severest *chastisements*; that, neither
Both *Good* and *Evil*, be destroy'd together,
Nor, their hopes thereby vacated, by whom
There is a *Kingdom* look'd for, yet to come.
Five wicked Cities might have spared been,
Had *twice five*, *Righteous men* been found therein:
Yea, Thou (although in them there was but *one*)
Defer'dst their dreadful *doom* till he was gone.
LORD, I hope, here are many thousands yet,
On whom thy *Seal*, on whom thy *Mark* is set.
Who trust in thee, whose *faith* doth not yet fail;
Who, their own, and the Nations guilt bewaile:
For their sakes, lay aside thy *wrath* again;
Let thy *Sun* shine, and let thy *Clouds* drop Rain

Both

Both on the juſt and unjuſt, as thou haſt
Been pleaſed to vouchſafe in Ages paſt;
That, *Spring* and *Summer*, *Seed* and *Harveſt-times*
Untill the world ſhall end, may in all Climes
Be from each other ſtill diſtinguiſhed,
As long ago, by thee was promiſed.
At this time alſo, to this ſinful *Nation*,
Extend thy wonted favour & compaſſion, (ſhowrs
By blowing hence thoſe clouds, whoſe frequent
Spoil not alone graſs herbs and pleaſant flowers,
But, threaten alſo, to deſtroy thoſe crops,
Whereby the painful husband-man hath hopes
To be rewarded for his toil and coſt;
Yea, let this *Iſle*, which now deſpairs almoſt,
Of ſuch a bleſſing, be ſecured from
That *Famine*, which we are afraid will come.
Both of our *Earthly*, and thy *heavenly bread*,
Preſerve the means, that therewith being fed,
In *ſoul* and *body*, we may for the ſame
In *fleſh* and *Spirit* magnifie thy *Name*.
Till *Chriſt* ſhall come. Continue in this place,
The *ſpecial pledges*, of thy *ſpecial Grace*,
Cloſe up thoſe *Rents*, which malice hath made wide;
Unite by *Love*, thoſe whom *ſelf-will* and *Pride*
Have diſ-united: For, thy *Love* was that
Which made thee at the firſt, this world create;
And, 'tis the ſame *eſſential Love* (by thee
In thy *Elect* made active) which muſt free
The world again, from that confus'd eſtate
Whereto 'tis brought by *Envy* and by *Hate*.
To that end, let thy *ſpirit*, (unto whom
All *Diſpenſations*, till thy *Son* ſhall come
Committed are) the hearts of men incline
To be obedient to that *Diſcipline*,

In ev'ry *Form*, which they believe to be
To them injoyned by thy *word* and *thee*;
And, that accept of, which they shall profess
And practise with unbiast Conscience.
Make thy *Elect* to stand out all the shocks,
Of *Tyranny*, like never moved Rocks;
And give them prudence, to discern the wiles,
Whereby, their *Antichristian foe* beguiles
Unstable hearts; and please to pardon that
Wherein through frailty, they shall deviate.
Indow them withall *sanctified graces*
That may enable in their several places
To do thee honor: And, LORD, let the Pride
Of their *Oppressors*, break so, and devide
Their *Power* and *Counsels*, that, they may at length
Be ruined, by their own *Wit*, and *Strength*.

Behold, the many troubles of this *Nation*,
With *mercy*, and vouchsafe it thy salvation.
Make haste to our deliverance oh LORD,
And, succour us according to thy word.
Let them be turned backward, and with shame
Confounded, who blaspheme thy holy *Name*;
Who, with their own *inventions* do defile
Thy *Ordinances*, and pursue the spoil
Of those who seek thy face. Let them who cry
Aha, Aha, and say insultingly,
So we would have it, when thy people are
Oppress't, be caught at last, in their own snare,
That, they who love thy *Truth*, may to thy praise
Rejoyce in thy salvation all their dayes.

But, gracious LORD, beside that *wasting Rain*,
Which makes this *Nation* with much fear complain
And brings me now to thee; there is a *Flood*
Portending Inundations too, of *Blood*,

Ev'n

Ev'n *blood of Innocents*, for whose prevention
To be Petitioner I have intention.
A *portion of thy word*, concerning *Cain*
To me, a *mystery* seems to contain
Implying somewhat which relates to those
Who were, and shall unto thy *Saints* be foes
Throughout all *Times*; and doth relate, likewise,
To them, who offer thee that *sacrifice*
In which thou most delight'st: For, ever since
That day, *Will-worshippers* have took offence
At their *Oblations*; and proceeded on
In that, which he so long ago begun.
Cain was the first that persecuted them
Who in their *worship* differed from him;
And, I collect thence, that, ev'n from that hour
Thou didst subject them to the *temp'ral power*
Of all those *persecutors*, of whom, he
Became the *Type*, whoever they should be.
And, as I understand that *History*,
Therein is couched the whole *mystery*
Of that *iniquity*, which now is grown
Almost full ripe, and shall be overthrown
In thy *appointed time*; but, not till then,
Nor by the *weapons* or the *hands of men*:
For, thou hast *markt* them to be saved from
Destroying, till their *fatal hour* is come.
And I conceive likewise by what thou hast
In that *memorial* to the world expresst,
Thou wilt avenge it, on all, who withstand
Their *persons*, with a life-destroying-hand,
Though they are *murderers*; &, that, this subjection
Tends to thy glory, and the *Saints* perfection;
Whereof, some of them, take so little heed,
That of *precautions* they may have some need.

This hath inclin'd me, conſcientiouſly
To ſhun oppoſing them deſtructively
In whom there is a viſiability
Of *Sov'raign Power*, although *tyrannical*;
Untill that ſome way, it grow doubtful ſhall
To whom it appertains; as, here of late, (ſtate
When it was thought, thou didſt that *power* tran-
To other hands, and when he, who bereft
Them thereof, to an *Anarchy*, us left. (ver
And, thou, who knowſt my heart, knowſt I did ne-
To pull down, or to ſet up *Thrones* endeaver:
But, only, to preſerve the *common peace*,
Complide with that, which did the *Throne poſſeſſe*,
Till thou reſtor'dſt him, who was driv'n hence,
And, to whom, true, I have been ever ſince.

Now, alſo, to preſerve, ſtill, as I ought,
That *peace*, whoſe preſervation, I then ſought;
I do implore thee, on behalf of him
Who wears this day, the *Supream Diadem*,
That, from thoſe *evil Counſellors*, he may
Deliver'd be, who do, or ſhall aſſay,
To bring him to a wilful reſolution,
Of being partner in that *perſecution*
Which they intend: And that, in all temptations
(And maugre all ſevereſt provocations)
Thy *Saints*, may be preſerved from contriving
And acting, what may tend to the depriving
Them of their *lives* or *power*, who e're they be,
On whom that *Power* ſhall be confer'd by thee.
And, grace vouchſafe them, alwayes to perſiſt
In that *obedience*, which may manifeſt
That, conſcientiouſly they may ſubmit
To what thou haſt ordain'd, or ſhall permit

For

For their *probation*, till the *feud* and War
'Twixt *Good* and *Evil*, at a period are:
And, that, upon thy *will* they may attend
Untill that *Good* and *Evil*, hath an end,
Which had form us proceeding, and gives place
To that Eternal GOODNESSE, which IS, WAS
And SHALL BE, when all *evil* heretofore
In Being, shall a being have no more.
Meanwhile confer all means, whereby both *they*
And *he*, may walk on, in a peaceful way.
Thy *Judgment* to the *King* vouchsafe to give
That, he, and we in *Righteousness* may live:
That, *he* may to the Prisoners and the poor,
Shew *mercy*; to the wrong'd, their dues restore;
And be as kind and merciful to *them*,
Who are oppress, as thou hast been to him:
That, our *high Mountains* may produce thy peace,
And *little Hills*, the fruits of Righteousness;
For, whether high or low, all shall receive
Such measure, as to other men they give.
I know this will be done, even by the drops
Of *mercy*, which to keep alive my hopes,
Are in this place, to me derived from
Thy *Bounty*, to fore-shew, a *shower* will come
That shall refresh both me, and those, at full,
Who, at this time, each others case condole.
Be pleased to confirm this my belief,
Redouble still, our Courage as our Grief
Shall be augmented: And although among
Thy *Foes*, our bodies perish in the *throng*;
By those *external Judgments*, which we shall
Occasion to be *Epidemical*;
Inflict them, rather then permit thy *Name*
To be exposed to reproachful shame,

By suffering *wickedness* with proud despight,
To violate thy *Justice* in thy sight;
Or, wantonize with *grace*, till it becomes
The saddest of all *Temporary dooms*:
For, *common miseries* lets grievous are
Unto thy *Saints*, though they in them have share,
Then all their *private sufferings*, when they see
Their insolence who sleighted them and thee,
So winked at, as if thou either wouldst not,
Avenge thy self upon them, or else could not.
Thy *Souldiers* will be pleas'd amid thy foes
To die, e're any honor thou shouldst lose,
Since *death* by them, needs never to be fear'd,
Who know with what *life*, thou wilt them reward.
Let *Dagons* temple then be overthrown
Though *Samson* die, in pulling of it down:
For all thy Souldiers seek their glorifying
In *conquering*, although it be by dying.
Our *General*, in person, led the *Van*
That way, when he his glorious Conquest wan,
Bereft *Death* of his deadly sting, thereby,
And, over *Hell*, triumphed gloriously.

Preserve these, in thy *Truth* by *Faith* and *Love*,
Whom thou shalt please in these last times to prove
By *fiery tryals*: So, what e're wind blows,
Whether it rains or shines, or hails or snows;
Whether thou shak'st the *heavens* or the *earth*,
Or both; whether *War*, *Pestilence*, or *Dearth*
Shall visite this deprayed Generation,
Thine, shall be free from inward perturbation,
And sing a blessed *Requiem* to their soul,
When their *Oppressors* gnash their teeth and howl.

To that *Salvation* which thou dost design
For thy *Elect*, preserve thou *me* and *mine*;

And

And, in our ſeveral *paſſages* thereto,
Whether, the way in which we are to go
Be either rough or ſmooth, or ſhort or long,
Keep us content; and let our *Faith* be ſtrong
Although the *fleſh* is weak. Let our *Afflictions*
And, our *proſperities*, with benedictions
So ſanctified be throughout our dayes,
That, thou mayſt in our *lives* & *deaths* have, praiſe
A large Petition (whereof now bereft)
Before thy face, long ſince ingroſt I left,
Whereby, I thee beſought to this effect,
For my *Poſterity*, and to direct
And keep them in thy ways: LORD, though to me
The *words* are loſt, they are not ſo to thee.
My *ſpoilers*, cannot hide them from thine eyes,
Nor wilt thou, my *Requeſts* therein deſpiſe.
Remember thoſe, by whom we have been fed,
When we were by the world depriv'd of bread
Vouchſafe thou, for their Charitableneſs,
They, never want a *Friend* in their diſtreſs;
Or *comforts*, when on their *ſick beds* they lie,
Or, *Freedom*, though on outward bands they die:
Mind them, when I of them forgetful grow;
Know them, though I their *perſons* may not know;
Their *Alms-deeds*, which they labour to conceal,
Let thy *Sin*, before all the world reveal;
And, what for *me* or *mine*, in theſe my prayers,
I have deſired, grant to *them* and *theirs*.
My *Foes* have ſome way been my Benefactors,
(Though, therein, they againſt their wills were A-
For, that, which to afflict me they deſign, (ctors)
Adds more to their vexation, then to mine; (med,
And, that, whereby, they thought me to have har-
Againſt all future miſchiefs, me hath armed.

In

In which respect, without dissimulations,
They, are to me, an object of compassion,
And, I beseech thee, so their hearts to turn
That, for their sins, they heartily may mourn.
To operate in them a preparation,
To prosecute the means of their salvation,
Their too much *loving of themselves* abate,
Which hath inclin'd them other men to hate,
And more to punish them, who reprehend,
Their sins, then those, who, against thee offend.
Bereave them of that *wealth*, in which they trust,
And spend, in giving fewel to their lust;
That *Power exorbitant*, make to be less,
Which doth but *Pride*, and *Tyranny* increase,
Lest they may make themselves the slaves of *sin*,
And to be *Devils*, who might Gods have been,
Forgive them their offences against thee,
When for them truly penitent they be:
For, all their wrongs to me I can forgive
As I from thee forgiveness would receive.
This *Charity of mine* to them, is *thine*;
Thou, thereunto my heart dost now incline;
Then, surely, if thou hast a love for those
Who hate thee, yea whilst they continue Foes,
Thou wilt on them bestow all I can crave,
If they contemn not, that which they might have,
And, who, can then, be hopeless of thy Grace,
Who, in true *faith*, and *love* shall seek thy face?
Oh hear me, in what to their welfare tends,
For all in general, both *Foes* and *Friends*,
(To whom, *Christs* ransom shall not bounded be,
More by their *own fault*, then by thy *Decree*;
And who against *themselves*, shut not that *Gate*
Which thou to all *Mankind*, hast open set.)

Make

Make us true *Lovers*, as we ought to be,
And, we ſhall be beloved ſtill of thee.
Incline us charitably to regard
The *poor mans* prayers and ours ſhall be heard.
Make us *upright*, and then ſhall rich and poor,
More advantageous be then heretofore
Unto themſelves; and they who hate each other,
Shall love, and live in amity together.
None, then ſhall make a *prayer*, to enjoy
In *private*, what weal-*publick*, may deſtroy,
But, all our ſuits, (as in deſtructive Rains
Or *Droughts*) ſhall be prefer'd for what pertains
Unto the *common good*; and very many
Be benefitted, without harm to any.
I ſhall, moreover, be permitted then,
To do thee ſervice with my *Tongue* and *Pen*,
And, thou, with other *bleſſings*, wilt ſend hi ther
What I now pray for, *ſeaſonable weather*.

LORD! ſhould theſe *meditations* be deſpis'd,
Or, (as ſome have been lately) here ſurpriz'd,
And ſmother'd; I beſeech thee, let them not
By thee, be dif-regarded or forgot;
Nor that, which yet remains to be expreſt,
Be ſtifled any longer in my breſt:
For, that, hath been more torment to my *mind*,
Then to my *Body*, to be here confin'd.
But, each *branch* only grant of theſe *Requeſts*
As with thine own good pleaſure beſt conſiſts;
And, that in chief, which hath preferred been
To work in us, Repentance of all ſin;
Leſt elſe, when from one *Judgment* we are freed,
Another, and another ſtill ſucceed,
Till e're from all our fears, thou us deliver,
We feel the *ſharpeſt arrows* in thy Quiver.

Though all alone, the world *hath shut me here,*
And, from her self, *exil'd me, as it were,*
She, being part of that great Work Divine,
In which there is as well a share of mine
As hers: (*And, though no sense she seems to have*
Of what I suffer in this living Grave)
I have a Fellow-feeling of her fears,
As by those private musings *it appears,*
Which often, heretofore I have expresst,
On her behalf, and now, by this Request;
Which GOD (I know) for his own sake hath heard,
Although my prayer *merits no regard.*
The last great Rainy-day, *I first begun*
These Meditations; *and, e're they were done,*
The Clouds *were blown away, the* Sun *appear'd,*
The face of heaven was from thick vapours clear'd,
And, he, who lately mustred them together,
Continues, yet, a seasonable weather
That will renew the hopes (if it holds on)
Which this year *promised, when it begun.*
For, (to the blessed name of GOD be praise)
The earth *begins her face again to raise,*
Out of her watry bed, chear'd by those Rayes
Whose absence made her many weeks of days
Sit melancholly, and aside to throw,
Those dressings, wherewith she is trimmed now.
This doth to me, appear to be a sign
That, to compassion, GOD doth stil incline,
And, will, once more, make proof what Reformation
Shall be endeavour'd after this probation.
Oh! in some measure, let this grace effect
That, which he justly, may from us expect,
Lest worse befall: For, GOD will not be mockt;
The doors of heaven, are not yet so fast lockt,

But,

But, that, he ſuddainly may ſend again,
Not only ſuch another waſting rain,
(Or in the ſtead thereof a ſcorching Drouth
And make the tongue, cleave to the parched mouth.)
But Fire *and* Brimſtone *too, if he ſo pleaſe;*
Whereas, now, whilſt his mercy *doth appeaſe*
His wrath *a little* hearty penitence,
Improv'd, may keep ſome other Plague *from hence;*
And, for one ſin *that truly is repented,*
Three may removed be, or elſe prevented.

Meditated and compoſed
during the Authors cloſe
Confinement in the *Tower*,
July. 1663.

Pſalm 107. 8.

Oh! that men would praiſe the Lord for his goodneſs, and for his wandrous works to the Children of men.

The whole *Pſalm* is very pertinent to ſtir up to a due conſideration and practiſe of this duty.

June 15. 1665.

A PRECAUTION

Relating to the time present.

Two years are past, since what precedes was writ
When here, *Excessive Rains* occasion'd it.
The *present Drought*, now makes us as much fear,
A *Dearth* may probably conclude this year:
For want of *timely moisture*, in the spring,
Hath in the Bud, nipt many a growing thing;
And that *Defect* continuing to this day,
Starves herbs, and turns the standing grass to hay.
The *Winter corn*, as yet, prick up their ears;
But, to decay, the *Summer Crop* appears;
And both (if GOD prevent not) may consume
Before our usual *harvest time* is come.
As, when to cure, or give their *Patients* ease,
(Who long have suffred by a strong Disease)
A good *Physitian* first applies for cures
His best known helps in such *distempratures*,
That failing, tries another; and that done,
Doth then, through ev'ry course of Physick run,
Repeats it often too; and as *Events*
Occasion it, makes new *Experiments*:
Ev'n so, hath GOD proceeded with this *Nation*,
To bring us to a timely *Reformation*;
Yet, our habitual wickedness is such,
That, nothing works upon us very much,

Except

Except it be the quite contrary way:
For, when we ſhould *Repent*, and *Faſt* and *Pray*,
We *Feaſt* and *Triumph*: when we ſhould releaſe
The *Priſoner*, we the *Freeman* do oppreſs.
When we the *poor* and needy ſhould relieve,
The *Rich* we begger, and the *poor* we grieve.
When *Princes* ſhould put mourning Garments on,
Each *Vaſſal* is arayed like a *Don*.
The *meaneſt* Pinnaces weare Silken Sailes,
And like the *Peacock* ſpread their gaudy Tailes.
Yea, in the ſteed of due *humiliations*,
In *publick*, here are *publick provocations*,
Still multiplied quite throughout the land,
Ev'n whilſt we lie beneath GOD's heavy hand,
And manifeſtly ſee, both ev'ry *bleſſing*
Withdrawing, and *Plagues* ev'ry day increaſing.
He therefore, juſtly may, if ſo he pleaſes,
Do, like *Phyſitians*, when they find *Diſeaſes*
To, be incurable. They then permit,
Such *Patients* to take what courſe they think fit;
Leave them to any *Empirick*, who will
Pretend to that wherein he hath no skill;
Send them to *Epſom*, or the *Tunbridge water*,
Or, that at *Lewſham* (to which tis no matter)
Or to that *Country Air*, where firſt they drew
Their breaths, to try what thereon will enſue.
Thither, if GOD ſends after them a *Bleſſing*,
Tis more then they deſerve, and worth confeſſing:
For, tis of his *meer Grace*; And, this, ſometimes
He doth vouchſafe ere men repent their Crimes.
Such *mercies* none can ſound, much leſs expreſs;
For they are infinitely fathomleſs.
And, if they work not, in a timely day,
GOD's *will be done*, is all, that I dare pray.

The *Authors* Epitaph.

Compoſed by *himſelf*, upon a *Common fame* Of his being dead and buried. It hath a ſhort *Preface* prefixed, and an *Epilogue* added after it, for a *Copartment* to ſet it off.

The Preface.

Rumors of things that *ſhall be*, are begun
Sometimes, before they *actually* are done,
That, we thereby *forewarned*, may prepare
To entertain them, when in *Act* they are;
And, *four times*, at the leaſt, (though yet I am
Surviving it) my death hath been by *Fame*
Divulged ſo, that ſome, no credit give
To thoſe men who affirm that I yet live.
At this time alſo, a *Report* doth goe
That, I was lately dead and buried too:
Perhaps, not without being fore-deſign'd
That I, in *priſon* might be hunger-pin'd:
For, having nothing left, that was mine own,
Or ought allow'd, ſave what ſhould be beſtown,
By their compaſſion, who have me preſerved
From being in my *cloſe Confinement* ſtarved,
I might have dy'd indeed through want of *bread*,
Had all my *Friends* believed me to be *dead*.

It

It may have likewiſe, an *Ill Conſequent*,
If, I ſhall be releaſt; which, to prevent
I have compos'd this following Epitaph,
Thus *Prefaced*, with this ſhort *Paragraph*,
And ſent it to my *Friends*, that, they may know
I live, and live in hope, that what I owe
To them, repaid (in life or death) ſhall be,
By GOD, although, not probably by me.
That, alſo, what this *Epitaph* expreſſeth
May mind me of my duty, till life ceaſeth;
And, be by others, with ſome profit read,
Both whilſt, that I am *living*, and when *dead*.

The *Epitaph*.

By way of Epitaph, *thus ſed*
George Whither, *when* Fame *voic'd him dead*.

IF, I did ſcape the *dooms* of thoſe,
Whoſe heads and limbs, fed *Rats* and *Crows*,
(And, was not thrown into the *fire*
Or *water*, when breath did exſpire)
Then, here, (or ſomewhere elſe) my *Bones*,
Lie raked up, with *Earth* and *Stones*.
Their *burial place*, you ſhall do well
To learn from thoſe men who can tell,
And in what mode inter'd they were;
For, I do neither *know* nor *care*,
Or, what was either *ſung*, or *ſaid*,
By others, when I there was laid;
Nor any whit, ſuſpitious am
That, they ſhall be expos'd to ſhame

Nor

Nor fear I troubling of their reſt,
By thoſe who *living men* moleſt,
Becauſe, how e're the world ſhall pleaſe
To uſe them, they ſhall be at eaſe,
When that, which her deſpight intends,
To me, ſhall ceaze on her own friends;
As it befel to ſome, of late,
If that be true, which *fame* doth prate.
My *Life* was nor too long, nor ſhort,
Nor, without *Good* and *Ill Reports*;
And, profited, as many waies
I was by *Scandals*, as by *praiſe*.
Great *foes* I had, and very many,
Friends too, a few, as kinde as any,
And, ſeldome felt their *earthly bait*,
Who love, and are not lov'd as well:
For, that, whereof they had ſharp *ſenſe*,
I knew, but, by intelligence.
A *Wife* I had, as fit for me
As any one a live could be;
Yea, as if, GOD, out of eath other
Had made us, to be joyn'd together.
And, whilſt ſhe *lives*, what ere is ſed
Of my *Death*, I am but *half dead*.
Beſide the Iſſue of my *Brain*,
I had *ſix children*, whereof *twain*
Did live, when we divided were,
And, I, *alive was buried here*.
When, *Portion*, I had none to give
God gave them (as I, did believe
He would) a means, whereby to live:
Which is here mention'd, to this end,
That others, may on him depend.

I priz'd no *Honours*, bought or sold,
Nor wish'd for *youth*, when I was *old*,
But, what each *Age*, *Place*, and *Degree*,
Might best become, best pleased me.
I coveted nor *Ease*, nor *Wealth*
(No, not enjoyment of my *health*)
Ought further, then it had relation
To GODs *praise*, and my *Souls Salvation*.
When I seem'd *rich*, I wanted more
Then e're I did when deemed *poor*;
And, when in *Body*, most confind,
Enjoy'd most freedom in my *mind*.
I was not *Factious* or *Seditious*,
Though thereof, many were Suspitious,
Because, I humor'd not the times,
In Follies, and destructive crimes.
In things, that *God* or *Evil* were,
I had abundantly my share;
And, never wish'd to change my *Lot*
For what another man had got,
Or, that, in any *time* or *place*,
My *Birth* had been, save where it was.
So *wise* I was not to be *mad*
Though much *oppress*; or, to be sad
When my *Relations* did conceive
I had exceeding Cause to grieve:
For, GOD, in season, still supplide
Those needful things the world denide,
Disposing ev'ry thing, so well
To my content, what ere befel,
That, thankful praise to him was due;
And, will be, for what shall ensue.
I sold not *Honesty*, to buy
A *formal Garbe of Sanctity*;

Nor to hate any was inclin'd,
Becauſe, they were not of my mind;
Nor fear'd to publiſh *Truths* in ſeaſon,
Though termed *Hereſie* or *Treaſon*,
But, ſpake, what I conceiv'd might tend
To benefit both foe and friend;
And, if in *Love*, they ſeem'd ſincere,
With their *Infirmities*, could bear,
I *practis'd* what I did *believe*,
And pinned upon no mans ſleeve;
My *Faith* or *Conſcience*; for, ther's none
Judgd, by what other men have done.
My *ſins* were great, and numerous grown;
My *Righteouſneſs*, was not mine own,
Yet, more prevail'd by *Grace divine*,
Then if it had been wholly *mine*.
I *loved* all men, *feared* none
Except *my ſelf*, and GOD alone;
And, when I knew him, did not make
Eſteem of ought, but for his ſake.
On him, in life time I depended,
By Death are all my troubles ended,
And, I ſhall live again, ev'n here,
When my *Redeemer*, doth appear,
Which (by what I have ſeen and heard)
I know, will not be long defer'd;
Nor that *Raign* here on Earth, among
His *Saints*, which they have look'd for long.
But, that, which we ſhall then behold,
May better be *believ'd* then *told*;
Becauſe, we may preſume as well
To put the *Sea* into a *ſhell*,
As to demonſtrate, unto men,
Of fleſh and blood, what will be then.

Nor

Nor oft, nor much desire had I,
Long time to live, or soon to die,
But, did the *work* I had to do,
As I enabled was thereto;
Then, whether it seem'd *Good* or *Ill*,
Left *that*, and *all things*, to Gods *will*;
And, when this *mind* is not in me,
That, I am *dead*, assured be.
Do *Reader*, what I have well done;
What I have err'd in, learn to shun;
And, when I must no more appear,
Let this, be thy *Remembrancer*.

The *Epilogue*.

THis, I perceive will take up too much Room,
Within a *Church*, or, on a *Chappel Tombe*;
And, peradventure, need a larger *Stone*
Then my estate will buy to write it on:
Ile therefore, let it wander on betwixt
The two *Poles*, till it finds where to be fixt:
For, though it seems brought forth before the time,
It may, whilst it continues in this *Clime*,
Some way advantage me, by bringing that
Into my minde, which I might else forget,
That, Whilst I live, I might conform thereto
So far forth, as I am oblig'd to do.
Moreover, I shall know, (when this is read)
What will be said of me when I am *dead*;
Which, that man cannot hear, who shall not have
An *Epitaph*, till he is in his *Grave*.

Some part thereof, may likewiſe uſeful ſeem
To others, who my words, now diſeſteem:
For, through the ſpatious earth, I know not ought,
That is, or may be *ſaid*. or *done*, or *thought*,
But, hath a tendance, if we heed it will,
Either to what is *good* or what is *ill*:
A *Single haire*, or *fluttring of a Bird*,
May providentially, ſometimes afford
Hints, or *precautions*, to incline us, to
What we ought to *Obſerve*, *beleive*, *or do*.
This, alſo will be, as it were, to ſome
A *Meſſenger*, who from the *dead is come*,
To Preach what is agreeable to *Reaſon*,
(Although it be a *Preachment* out of ſeaſon)
But, now, both *dead and living* Preachers too,
Are ſleighted, whatſoe're they ſay or do.
And, if ſuch *Predicants* found no regard,
Where *Moſes* and the *Prophets* were not heard,
What, probably, from thoſe can be expected
Who *Chriſt* and his *Apoſtles*, have neglected?
Yet, from dead Letters, and from men deceaſt
There comes (from what in life time they expreſt)
A voice ſometimes, to which men will incline,
A willing ear; and ſo, there will from *mine*.

A Petitionary Meditation on the behalf of *F. S.* The Authors much Honoured and Charitable, Friend then visited by a *Languishing Sickness.*

In my contemplatings, *VERSE, is to me*
What DAVID's Harp, *to him, was wont to be;*
And, (on occasions offered) unto GOD
I, often, make Addresses, *in this mode.*

LORD, thou didst raise me *friends*, when few or
I had, whom I could much depend upon; (none
And, none of those, had they not first been thine,
Could possibly have been a Friend of mine,
In such a manner, or at such a time
As when thy kindness did appear in them:
For, such Respectiveness, to men that are
In my case is at this time, very rare.
Thereby, they worthily therefore, are grown
More precious for thy sake, then for their own;
And, me to them it binds, in Bonds more strong,
Then if their *friendship*, from themselves had sprung.
My GOD, to thee, for one of those by whom
Thou hast refreshed me I now am come
To offer what my poverty affords,
Which (though it be no more then hearty *words*)
Be pleased to accept, for those *proceeds*,
That were extended unto me in *deeds*;
And, ther eunto, vouchsafe thou to impute
That *vigour*, which I cannot contribute;
Since, there is nothing in my best *oblation*,
Which of it self, can merit acceptation,

On his behalf, whom thou to me haſt given,
I, here on *earth*, Petition thee in *heaven*,
(Not for our own deſerts, but for his ſake,
Who did for all *mankind* atonement make)
That (if it ſhall be pleaſing unto thee)
His crazed *health* may now renewed be,
And, he continue by thy preſervation,
A faithful ſervant to this *generation*,
Till he thoſe *works* hath finiſh'd altogether,
For which thou principally ſentſt him hither;
And, till they who yet want him, leſs may miſs
His paſſage from them, to *eternal Bliſs*:
For, *Life*, and all that therewith is beſtown,
He had, as well for their ſakes, as his own.
Thy *people* thought themſelves oblig'd to plead
To *Chriſt* for him, who for them, had but made
A *Synagogue*: *Elias* thou didſt hear
For, her, by whom, refreſh'd his bowels were:
And, thou haſt promiſed an *eaſie bed*,
To them, by whom the *hungry ſoul* is fed;
Whereby I am incourag'd, and inclin'd,
To pray for him; who hath to me been kind,
With hope, it ſhall ſome good product beget
Both to thy glory, and his benefit.
For, thou haſt to the prayers of the poor,
An ear as open, now, as heretofore,
And grantſt the humble ſutes of faithful men,
Aſwell, as of thy greateſt *Prophets*, then.
To thee, I dare not abſolutely pray
For ought, belonging to the *preſent day*,
Save what that *patern* warrants, which hath taught
To whom, for what, and *how to pray we aught*.
When therefore LORD, my frailty ſhall incline
My will, to what repugnant is to *thine*,

(Though

(Though I ſhould ask it) let it be deny'd,
And, wants, according to thy will ſupply'd.
The objects, and the ſubjects, of my *prayers*
Are poſitively, nor hopes fears, or diſpaires,
Or paines, or pleaſures; neither joy nor greif;
No nor a temporary Death or Life,
(Though they concern my ſelf) except they fall
Within the verge of that *Conditionall*
With which thou bound'ſt them: For enough there
Beſides that, *grantable*, unleſs amiſſe (is
We ask it. And ſoon'ſt, thou wilt that diſpence,
When *Faith* aſſaults thee with moſt violence.
Such things as thou haſt promis'd, we may crave;
Such things in their beſt ſeaſon, we ſhall have,
Though they are oft deferr'd, till we know better
How, by their uſe, to make the bleſſings greater:
Such things, I dare to ask, and perſevere
In asking them, untill vouchſafd they are;
And, ſuch things, ile now beg of thee, for him (them
Whoſe cauſe I plead: LORD, therefore grant thou
Confirm him in that *Love*, whence all things had
Their *Beings*, when created things were made;
And, which at laſt, will knit up all in *one*
That was created, when the world begun.
Contentment give him, with what *change* ſoere
Thou ſhalt be pleas'd to exerciſe him here.
Preſerve him in the *ſaving faith* of CHRIST,
Which will ſecure the *bleſſed intereſt*
That, he to all men offers; and to none
Denieth, who, to lay faſt hold thereon
Not *wilfully*, and *finally* neglects,
Thou having cur'd his *natural defects*.
Grant him true *ſelf-denyal*: him befriend,
With conſtant perſeverance to the end

Of

Of all his *evils*? Every sin forgive
Committed in the flesh, whilst he shall live.
Enable him, while he hath time and place,
To make such an improvement of thy grace
On him conferred, that, as day by day,
Sin sprouts up, it may rooted be away.
In all, whereby the *world*, the *flesh*, or *Devil*
May him assault, deliver him from evil,
And all distemperatures, that may begin
Either from things *without him*, or *within*.
Let these *Petitions*, for his Consolation
Be sanctified by CHRIST's Mediation,
And lie still spread before thee, whilst in life,
My *Friend* is sensible of *pain* and grief.
So far forth also, as that, which by me
Is pray'd for now, shall with thy will agree,
Let him with *faith*, in our *Redeemer's* name
Both for himself and me, desire the same.
And (to conclude this *prayer*) let all those
By whom, thou hast been pleased to dispose,
Thy manyfold *Love-tokens* unto me,
In all, here prayed for, partakers be
At ev'ry need; till thou translatst us thither
Where, all *those*, shall with thee, live still together.

Amen.

ERRATA.

PAge 3 l.29. read *persecute* p.8. l.31. r. *persever.* p. 13. l.15. r. *was* for *sent* p.17. l.11. r. *one own* p. 23. l.1. r. *so to* p.24. l.4. r. *their fallacies* p. 25. l.13. r. *harvest time*, & p.40. l.18. *God, praise* p.46. l.5. r. *through*, & for *Reb.* r. *Rebels* p.50. l.10. r. *rebe*, for *there.* p.56. l.13. *thee* for *the* p.58. l.30. r. *on* for *in.*

FINIS.